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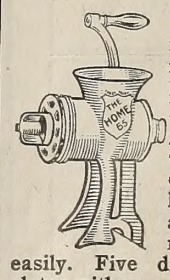

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The Week

IN the death of Sir James Whitney, not only does Ontario lose one of the strongest premiers who ever directed a provincial government, but Canada loses one of her most high-minded statesmen, and the Church one of her most loyal sons. Sir James was a type far too rare in the world of politics. Political exigencies never meant for him a soothing balm for a conscience disturbed or a justification for wrong-doing. No man in the political life of any country was ever further removed from the Machiavellian ideal of dual standards of character—one for public life and the other for private life: from the far too prevalent idea of our day that virtues in private life compensated for peccadillos and for sins of omission and sins of commission in political life. His standard of rugged honesty and outspoken condemnation of that which he believed to be wrong, was one and the same in private life and in politics: if political exigencies, of friends or opponents, clashed with his standard, so much the worse for political exigencies. It was his sterling character and not any graciousness of manner that won him the abiding trust and confidence of the people, and it was this strength of character coupled with his faith in and high vision of the future of Canada and of the Empire that has enabled him to leave an impression upon the thought and life of the country at large altogether beyond the seeming opportunity of one whose immediate political and efforts are necessarily more or less limited to one province.

Sir James Whitney

WE are grateful to the Brockville *Times* for gracious words, gracious to the extent of debarring repetition in full. We value the testimony of a secular journal when it proclaims editorially, as does the Brockville *Times*, that the "editorial page of Church Life is one of the best in Canada, secular or religious"; that "the editorials have been brief, pointed and fearless . . . altogether a model for most secular contemporaries, one of whom now begs to extend his appreciation and congratulations." It is not within the province of every Churchman to express his appreciation of the efforts of Church Life to provide a Church journal having the characteristics the Brockville *Times* so kindly refers to, in the same manner that our contemporary does. In fact it would be embarrassing to have many expressions of appreciation of that kind, but a method of appreciation that is open to every Churchman and that will not embarrass us, however widely adopted, is to subscribe for Church Life for a year.

Gracious Words for Church Life

THE disturbing effects of the war are felt in many spheres of effort, and not least perhaps, in the offices of journals which are not daily, morning or evening, papers, with war news as a special feature providing abundant opportunities for "extras." In endeavouring to make arrangements for the continuance of Church Life with as little dislocation as possible during a period the duration of which will be determined by the war, the management has deemed it necessary to issue Church Life as a twelve page journal instead of the larger number to which our readers have been accustomed. We feel sure that our subscribers will appreciate the necessity of this action, prompted not merely for the sake of immediate retrenchment in a time of unexpected exigency, but to safeguard the future of Church Life if the emergency created by the war should be excessively prolonged.

A Change

IN the *Atlantic Monthly*, Ralph Pulitzer makes a strong plea for fixity of moral standards by newspapers. There are newspapers and newspapers, journals and journals. The decent newspaper, like the decent man, does not vary its moral standard to fit the moral limitations of its readers or prospective readers. Intellectually it has limitations which must be determined by the intellectual possibilities of its readers. The late W. T. Stead, editor of the *Review of Reviews*, when he was assistant editor of the *Pall Mall Gazette* had a controversy with his chief, Mr. Morley, regarding the language in which articles on special subjects, such as astronomy or other scientific subjects, should be written. Mr. Morley contended such articles should be entrusted to experts with a thorough knowledge of the subject. Mr. Stead's contention, and one that has the support of common sense, was that while the expert would write in terms familiar to other experts he would fail to reach the understanding of the ordinary reader. The journalist would present the facts and phenomena in language that would make them comprehensible to the ordinary reader. Without recognition of the intellectual limitation determined by the possibilities of its readers, an otherwise most carefully edited paper would fail to mould opinion for good or for evil. This, however, does not involve any paltering with its moral standards and with its convictions of right and truth because of "any moral limitations in its own constituency." There are newspapers that do this, but their idea of their mission is to be "successful" under all circumstances. A decent newspaper, like a decent man, will not stultify itself and traffic in its convictions for the sake of gain. There are newspapers, just as there are men, with variable moral standards but there are also decent newspapers as fixed and unalterable in their probity, just as there are men of that high character.

Newspaper Morals

THERE is something fitting and attractive to the religious as well as to the aesthetic instinct in adorning the House of God at Harvest Thanksgiving services with grain and grapes, with the first fruits of the harvest, but Harvest Thanksgiving decorations are far from being an adornment when they assume the form of heaped abundance of all kinds of garden and field produce, under which the lines and features of the temple of God are hidden and its appearance changed to that of a wheat and fruit emporium on a market day, odour included. Simplicity in arrangement and moderation in quantity are essential in Harvest Thanksgiving decorations if they are not to be an offence against the religious and the artistic senses.

Harvest Decorations

Our Old Country Letter

September 16th, 1914.

LONG before this reaches Canada, you will know the news for which all we Church folk in the old land are now thanking God—the apparently decisive turn of the tide as regards this dreadful war. I need not dwell on it. Unspeakable relief and deepened faith are blended with such an agonized sense of horror and pity; hope is still so balanced by anxiety, that one is glad to turn the mind from what may be, even as one writes, developing in the theatres of war, and to tell you rather of side issues connecting it with our Church-work and life at home.

For instance, the question, upon which I gave you some contradictory opinions last week, as to whether or not our available younger clergy should join the actual fighting lines; hoping thereby not only to help the cause, like other recruits, but have many golden opportunities of comforting or ministering to those in sore need who might never be reached by the more or less routine work of a chaplain—the chaplains' posts being, in any cases, now all filled.

Some of us think there is a good deal in favour of this desire. But the Archbishop of Canterbury has now authoritatively decided against granting it. In the form of an open letter addressed to the other English Bishops, our Primate writes: "I recognize the *prima facie* arguments which can be used by the younger clergy, or by others on their behalf, in support of such action, at a moment like the present, and I have given careful attention to a question which some people feel to be a very difficult one. By every line of thought which I have perused, I am led to the conclusion that I have been right in maintaining from the first that the position of an actual combatant in our Army is incompatiable with the position of one who has sought and received Holy Orders. The whole idea which underlies and surrounds ordination implies this. We have a calling of our own of a quite specific kind, and throughout the whole history of the Church authoritative expression has been given to the paramount obligation of that calling. Under this obligation, those who have been ordained to the ministry of Word and Sacrament, even in time of actual warfare, to regard that ministry, whether at home or in the field, as their special contribution to the country's service.

"I rejoice to know that from the ranks of the most active of our clergy there have been offers to serve as chaplains in the army or navy during the war far more numerous than could possibly be accepted. Those who have been so accepted are sharing to the full the brunt of our campaign. In giving advice to our clergy who seek it in this matter, I have tried to keep in view not only the personal fitness of the particular man, for service with troops, but also the claims and opportunities of the parish, or other work, which he would be leaving. During the coming months, when in every congregation and in every home, the hearts of men and women will be open in a unique degree; and when guidance both spiritual and temporal will be sought and welcomed, the opportunities of helpful service open to an experienced parish priest may probably be greater than any that we have known. Other and younger men may be able to use as well or better than he could use it, the sacred opportunity which falls to the chaplain in the field, and he must be on his guard lest the glamour of that call may lure him from the more prosaic but not less vital work to which he has been solemnly accredited at home. Its unique opportunities will, I believe, grow constantly greater as the days of trial and stress run on. Among his privileges will be the encouragement and help which he can render to those whose husbands, brothers and sons are fighting for their country's honour; and the rallying of our manhood everywhere to the country's service."

In regard to that last, you know how nobly immense numbers are responding to all such efforts in England; and the wonderful offers from overseas, including Canada. But in Ireland, only the Unionists have made a worthy response, the Nationalists proving once more how transient was their gleam of airy patriotism larger than the gratification of their own notion for Ireland. Their leaders and the English government have alike tricked the loyalists and played false. But no doubt you know this crowning shame, which it is difficult for anyone familiar and in sympathy with the heroic efforts of Ulster during the past two years to contemplate without burning indignation.

Somewhat of the same feeling arises too about the spoliation of the Welsh Church. I must not make my letter political, but remembering all the history of these two Bills, and thinking of the future of our Church in the two countries, one is tempted to remark that the German government enjoys no monopoly, after all, of either treachery or oppression.

* * *

The Church Lads' Brigade has already despatched no fewer than 5,000 of its officers, warrant officers, and elder lads, to serve with the colours at this time of national peril. The governing body, while deeply gratified by this, are ready now for a further move. They have lately been endeavouring, besides the above, to raise one or more battalions for Lord Kitchener's new army, which will be composed entirely of former members of the Brigade. Their efforts have already had great success and the War Office heartily approves. Higher testimony could hardly be found of the effects on character and physique of the regular work of the "C.L.B."

* * *

Apropos of the disappointment of patriotic young priests who are not allowed to go and fight, a correspondent makes the pertinent and searching remark: "That road to glory being closed, we may surely hope that they will take the open road to service in our colonies and in the mission field! If not, why not?" Ah, why indeed! It is a question which may help in sincere self-judgment of motive, perhaps.

* * *

Bishop Bury of the Anglican communion in North and Central Europe, writes of the difficult position of those English chaplains in Germany who have elected to remain at their posts. Some have been imprisoned, some have come home, but where an English or American circle of residents makes a lasting need for their pastor's ministrations, one is very glad to hear that our priests have the courage and the principle to remain, if permitted.

ORGANIZED WOMEN'S WINTER EFFORTS

Mr. E. H. Scammel, of Ottawa, writes:

Sir,—Many of the members of our Churches realizing that the war in Europe is bringing and will bring in its wake a considerable degree of destitution and want in Canada, especially among the workers in the cities and towns, are asking what they can do to help. It is recognized that there will be a large amount of unemployment, which will entail a lack of the necessaries of life during the coming winter. Many Christian women would like to do something to show their love for their less fortunate sisters. Now is their opportunity.

In nearly all the Churches there is a Ladies' Aid or a Dorcas Society, which can be utilized, but if each Church goes out to do its own work there will be overlapping and some who are in need, but who are not connected with any Church, as well as others, too proud to apply for help, will be missed.

I venture to suggest the following plan for effective work:

1. Call a meeting of all the Ladies' Aids or Dorcas Societies in the city or town and form one society.

2. In places where a large weekly gathering is possible, disband all individual societies until the close of the war.

3. Where a city is too large for one gathering divide into districts and hold district weekly meetings.

4. Divide the city or town into blocks and arrange for systematic visiting. This will provide work for the girls and some of the young men.

5. A record should be kept of all homes visited and a report in writing made to the Secretary of the United Society. Where families are found to be in need of food or fuel, or to be unable to pay rent, or if there is sickness, a report should immediately be sent to the Relief Department of the city or town. A visit should be paid to the family on the following day to see whether the report has been acted upon.

6. Care should be taken that the idea of "charity" is not put forward. This work is not "charity," it is a patriotic duty.

7. At the weekly meeting the President or Secretary should present a report of the work done by the members during the previous week.

8. In centres where there is a Patriotic Fund all distress among the families of the men who have gone to the front should be referred to the officers of the fund. The work of the ladies' organization should be, primarily, to help those who have no claim on this fund.

9. If there is no Labour Bureau in the district, establish one in connection with the organization.

10. Where assistance is required by the authorities in the distribution of relief, organize a band for this purpose.

11. Arrangements should be made with a local merchant to supply all material and goods required at cost price.

The coming winter will present such an opportunity to the Churches as they have never had before. There will be a call for real brotherhood and sisterhood. Let the ladies lead. There should not be a single case of destitution, whether the place be a large city or a small village, without steps being taken to deal with the matter. It would be well to start organization at once.

CHARACTER GROWTH

THE response to the call of duty is the real test of character. From earliest childhood to old age the call is ever sounding for every one made in the image of God. It is not always heard by every one made in the image of God. Among the physical diseases or afflictions resultant of the entrance of death-producing sin is deafness, and its concomitant, dumbness. As a rule, dumbness is the result of deafness; the sound that the brain has not received through the ear it cannot emit through the mouth. Deafness of the spirit and its concomitant, strangulated spirit-articulation, or spirit-dumbness, are among, and foremost among, the soul or spiritual diseases or afflictions resultant of death-producing sin. It is spirit deafness, the inherent tendency to which is often intensified by the wilful closing of the ears to all that is not worldly or carnal that prevents many from hearing the ever constant call of God to conscience. The pleasures of an indulged self, practised from childhood, quicken the ears of the soul to the calls of pleasure for the body of self, but deaden them to the call of duty that involves self-sacrifice. The familiar use of the thoughts and language of self-indulgence begets skill in devices for self-indulgence and aptitude in proclaiming its insiduously deadly message, but begets the dumbness of desuetude for the spiritual voice, and atrophy for other spiritual organs. It is as these things develop that sense of duty wilts and dies and the final character is that of self-obsession, deaf to any call to duty which involves discomfort, or hurt to, or any sacrifice of that self-enthroned self. It is often pointed out by those whose who would sweep away the claims of a right faith as the determining factor in life that self-sacrifice, the loyal response to the call of duty, is manifested at times in as full degree by those who do not hold the Faith as by those who do: that not only on the battle field in behalf of a cause that is antagonistic to the ideals of the Faith, but in the routine of daily life there is often as much self-elimination among those who make little or no profession of the Christian Faith as by those who make much profession. There are two kinds of greatness: greatness of character, and greatness of privilege. Our Lord brings this out clearly in his reference to St. John the Baptist: "Among those that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he." Two men of equal greatness of natural character, but one a heathen and the other a Christian, will respond with equal loyalty to the call of duty; the difference will be in their respective conceptions of duty, and of the purpose of duty. The man who has been brought up in the Faith once delivered to the Saints has the additional greatness of privilege. The greatness of natural character in his case will find its greatest manifestation in responding to the call of duty as duty is revealed by the Faith. The measure of his faith determines his actions and his actions reflect the measure of his faith. Duty being summed up for him in "living according to the commands of Christ," his response to the call of duty is the measure of his Christian character. The Christian who fails to respond to the calls of Christian duty still has the greatness of privilege which the non-Christian lacks, but he lacks the greatness of character of the non-Christian who in loyalty to his conceptions of duty does things and lives a life from the contemplation of which the other would turn in indignation. In a moment of supreme crisis, when the distinction between self-indulgence and duty, right and wrong, God and the world, stands clear before all: when the call of duty is so thunderous and insistent and threatening, that even the erstwhile deaf can hear and tremble, the desire to respond is evoked in those who have lost the power to give effort to the desire. The character of the response to the call to duty in a supreme crisis will be the sum of the characters of the response to the calls of duty throughout the less critical moments of life. The man whose normal life is one of neglect of prayer, and practice of self-indulgence in little things will be overwhelmed with a hopeless despair in his hour of sorrow, and will fall an easy victim in the hour of temptation to sins of dishonesty or impurity of which at one time he would not have deemed it possible he could be guilty, even in thought. While it is but by the Grace of God that the holiest men may stand in the hour of temptation it, is by the Grace of God and by the means of Grace He has provided that Christian character can be built up that will stand the test in supreme crises.

The Church in the West

IN the last occasional paper published by the Archbishops' Western Canada Fund incidents are described that throw an interesting light on the lives of pioneers settlers and the work of missionaries working among them.

Death, the common lot of mankind, comes with peculiar sadness to the settler who has taken his little family to a lonely homestead on the vast prairies. Often there is no doctor within reach and when death comes the father may be obliged himself to dig and fill in the grave of his child. If circumstances should compel the family to abandon what they had hoped to make their home, time soon destroys any little memorial affection has raised to mark a child's last resting place and one more is added to the forgotten graves of the wide plains.

Thus we read in the occasional paper of a missionary riding through a new district, who was told of the death of a child on a homestead some miles off the trail he had intended to follow. Understanding the plight of the bereaved father, he went to a farmer who had promised an acre of land for a churchyard and had the promise confirmed; he then arranged with the parents for the burial of the little one. With the aid of neighbouring farmers, a corner of the plot was cleared, the little grave was dug and the child was laid to rest in God's acre some day to be in the shadow of God's house.

A very different scene was described on the arrival of a priest and layman to take up work in a settlement near the end of rail in the north country. It was supposed that by the decree of railway authorities this was to be a divisional point and therefore possibly a town or city. Its importance was further increased by a mine on the mountain-side overlooking the railway. This embryo town, if it had attained by this time to the dignity of a name, had not long before been known as mile, number so and so. Hither came the missionaries to lay the foundations of a future parish.

They arrived unheralded one morning with personal effects and cooking utensils packed in sacks and a tent that was to serve as church and parsonage in one. Arriving early in the morning they were received with a chilling indifference or mild curiosity that obliged them to pitch their tent and make what shift they could for breakfast, or go without. Later, as they sought an opening for work, the best that could be said was that they met with no positive hostility. Within a few days, however, those well disposed made themselves known and when informal services began general interest was manifested and the attendance was encouraging.

How rapid the growth of such places is was shewn in a letter printed in the last annual report. "Here," writes a mission, "I saw an example of what I had heard of but not experienced, and that was a town springing up. The railway had just been completed and when I passed through there at the beginning of June there were only about half a dozen houses there, but by the time I came away in September it had grown to quite a little town, with three stores, three or four livery barns, several eating houses, as well as several houses, a parsonage and a church just started."

Such growth, of course, is for the time being a thing of the past. The war and the financial depression prevalent before the outbreak of war have brought almost everything to a standstill. For the present in the West we cannot expect to do much more than hold our own. There is, however, a general conviction that before long there will be a more rapid and substantial growth than ever, and with the increased growth a more pressing demand for expansion in the activities of the Church.

G. H. B.

True prayer never comes weeping home. I am sure that I shall get either what I ask, or what I ought to have asked.—*Leighton.*

Religion in Berlin

BY "NOMAD"

A YEAR ago—or a little more than a year—I happened to be in Berlin for a few weeks. It was the time of the Kaiser's Jubilee. There were parades of soldiers and processions of Zeppelins; there were festivals and thanksgivings. Looking back at what took place during these festivities, much which was then puzzling is now a little more clear. I was surrounded by an atmosphere of friendship to England. I believe it was sincere. I believe, too, that the men and women whom it was my privilege to meet cannot possibly have changed their characters in the meantime. They told me, frankly enough, of the dominant militarism. They told me of the philosophy of Treitschke and of the inroads which it had made into German university life. They told me, too, of the Crown Prince and his toast—sometimes "The Hour," sometimes "The Day." He was the dangerous figure in Germany, they said. I have thought of it many times since.

But I have thought of other things of which I have not written previously. I was told this story by a friend. It was whispered in Berlin when King George went over for the Royal wedding that he had made an offer to the Kaiser. The offer was that France should buy Alsace-Lorraine back from Germany and that England would make herself responsible for the loan. The Kaiser refused the offer. He saw that England meant to seek the peace of Europe by this generous act. He saw, too, that it would end the strain between France and Germany. So it was that whispers in high places gave us the Kaiser's answer: "There are other ways of finding peace." It was a puzzling sentence, but now it is clear. For a whole week we heard the Kaiser described as the Lord of Peace. There was only one discordant note, and that was when the preacher of the State sermon turned from addressing God to addressing the Kaiser—and in language which did not differ in reverence. God had made Germany what it was; the Kaiser would yet make Germany what it should be. When Germany ruled Europe there would then be peace.

Other things are clearer to-day. We entered the memorial chapel at Potsdam, where the crowd paid their tribute to the dead Emperor. There had been another long sermon in the chapel on that Sunday morning. I kept that sermon for future reference, and now as I look it over I see more plainly its under-currents. The poor dead Emperor was compared unfavourably with his successor. William the Second began by a public statement which really meant that he would prefer his grandfather's to his father's attitude to the world. The preacher had a blessing for Welt-Politik, a little thinly veiled, but unmistakable when studied to-day. And he had a subtle suggestion which might have come from Bismarck himself, that certain free political institutions were less to be commended than "strong and firm Imperialism." I thought at the time of the Lord Rosebery type of Imperialism, but now I see that the preacher meant something else.

As I have said, I was surrounded by a friendly atmosphere. The men I met were interested in all phases of social and intellectual and religious movements in England. They questioned me about Socialism; they described their own Socialism. They asked about the "Reformed Church"; they described, with the utmost frankness, the skeleton of a Church which was founded in Germany as a rival to the Church of England. If there is one paragraph in Cramb's book more true than another, it is that which describes the German hatred for the Church of England. It is a curious hatred. I heard it expressed by a friend who had been a lecturer in science in Berlin University. "Bismarck tried to fight Rome by joining negatives together. He was beaten. You have an imitation-Rome." The German hatred of the English Church is envy. It sees a dead Protestantism around it, supported by State funds, fawning on the Emperor, destructive in its critical methods, unspiritual in its religious exercises, the scorn of the Socialists, and it is hardly surprising that it wonders what there is in the English Church which, whatever her faults may be, have enabled her to rekindle her zeal parallel with the continuous decay of the Protestant Confessions in Germany.

There was a gathering of University students at the Art Exhibition to celebrate the Jubilee. It was here that I saw the most definite evidence of the crude philosophy which, born of German Protestant philosophy, is now the enemy of Christ. The students were apparently all soldiers. They were dressed in all manner of glowing colours. They had the inevitable gashes on their cheeks. Pamphlets were distributed. "Deutschland ueber alles" was sung. Here one saw what Treitschke had accomplished. But, even a year ago, many citizens were obviously cold as to this movement. Those who had any conception of the Christian Faith regarded it with frank hostility. The Roman Catholics saw its horror, and in the teaching from their pulpits they showed its inconsistency with the teaching of Christ. But early this year it became quite evident that the military authorities were not inclined to permit such an insistence upon the doctrines of Christ as would conflict with Treitschkeianism. And so the few vigorous pulpits in Berlin were silenced.

What of my friendly associates? These kindly people had taken the measure of the new religion. Surely there are thousands of their way of thinking, even in Prussia. The last I heard from them was in the spring, and even then there was a touch of tender pathos in their letters. What agony must it not be for those of our fellow-Christians in Prussia who have seen anti-Christ rise up thus suddenly, and take on his lips the forms of praise and prayer. Possibly in the mysteries of God's goodness it is on their behalf that we are passing through the agonies. At any rate, one cannot think of Berlin to-day without the thought crossing one's mind. There are the great lonely churches—thankofferings for past Hohenzollerns are the titles they bear. How little do these churches know of the worn feet of the weary or of the humble prayers of multitudes. Before one church, in a by-square, there is the bust of Schleiermacher. I never saw a soul enter the church: I never saw one of the multitudes with Baedeker in hand pause before the bust of Schleiermacher. And we are bidden to be especially thankful for Schleiermacher!

So one has to draw a sad picture of religion in Berlin. Much enthusiasm; much discipline; much boastful science and much dogmatic and assertive philosophy; much exterior efficiency. And withal so little, so very little of the spirit. We have our own sins and shortcomings in England. We have our pleasure-passion and our luxury-love. But one cannot but think, after all, that England may be proud that the might-is-right religion and philosophy have never touched her. The Catholic Movement in the Church of England has done much to arrest the progress of materialism, and it is only fair to state the fact, but the deep religious life of the English people is incompatible with the hard and cruel and domineering German philosophy of later years.

VALCARTIER CAMP

THE announcement was made that twenty-six chaplains would be appointed to accompany the troops to England. The following priests of the Church of England have been definitely appointed: Rev. R. H. Steacy, of Ottawa, Divisional Chaplain; Rev. Canon Almond, of Montreal; Rev. Canon Piper, of Thorold, Ont.; Rev. Canon Scott, of Quebec; Rev. A. B. Payne, of Moose Jaw; Rev. G. A. Wells, of Minnedosa; Rev. A. W. Woods, of Winnipeg; Rev. Wm. Barton, of Victoria; Rev. Mr. Whittaker; Rev. G. L. Ingles, of Toronto; Rev A. H. McGreer, of Montreal.

Four Roman Catholic, four Presbyterian and four Methodist chaplains are also to be taken.

* * *

Between fifteen and twenty thousand men attended the last church parade on Canadian soil. The sermon was preached by Rev. Canon Scott.

* * *

Chaplains for the second contingent will be the next thing to be thought of, and now is the time for priests to take out commissions with their home regiments, so as to be ready to serve when the second contingent is called for.

* * *

The military authorities have been acting fairly in the matter of appointments. As the number of Anglicans in the contingent is over fifty per cent. of the total number of men, over fifty per cent. of the chaplains are priests of the Church of England.

* * *

Valcartier Camp is now a thing of the past, at any rate for the time being. Our thoughts will now follow the men on the voyage across the Atlantic. While not anticipating any danger, there is bound to be a certain amount of risk incurred in transporting so large and splendid a body of troops as the Canadian Contingent across the seas. Our troops may be sure of one thing at least and that is that in every church in the land heartfelt prayers will be offered during these two coming Sundays for "those in peril on the sea."

The Church in Canada

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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.

ALGOMA

The Bishop of Algoma is in the Muskoka district and Dr. Gillmor, the Archdeacon, has left Sault Ste. Marie. Both will attend the deanery at Golden River in the near future.

SAULT STE. MARIE

St. Luke's Pro-Cathedral

Rev. W. S. G. Bunbury and Mrs. Bunbury were accorded a warm reception by their new parishioners.

MELDRUM BAY

The Anglican Indians of Sheshegwaning have begun their winter activities with a concert and sale of work which realized $52.10.

The Indians are taking a full share in the work of intercession for the war, special as well as noon-day services being held. The Sheshegwaning Band has donated $500 to the war funds.

JOCELYN

Eight members of the W.A. from considerable distances met at Mrs. Kitchen's farm and decided to provide the church with a new stove. The gain of the recent garden party was announced as $28.

The new cement steps to the church add greatly to the general appearance of the building and much thanks are due Mr. F. B. Kent, who is chiefly responsible for their presence.

SUDBURY

Church of the Epiphany

A window, which is undoubtedly the largest and finest of its kind in these parts, has been placed in this church to the memory of the late Geo. H. Lennon, and was seen by the congregation for the first time on Sunday last, 20th.

The finest English antique glass has been used throughout, and the window, owing to its size and beauty, is greatly admired by all who see it.

KEEWATIN

SIOUX LOOK-OUT

St. Mary's

Rev. A. A. Adams, of St. Thomas' Church, West Fort William, formerly General Missionary of this diocese, was the special preacher at the annual Harvest Festival at St. Mary's Church. The church was prettily decorated by the ladies of the congregation.

HURON

LONDON

Rev. S. R. Heakes, who recently resigned as assistant rector of Croynin Church, this city, has left for Levis to join the Princess Patricia Regiment. He is to go to the front as chaplain. Rev. Mr. Heakes was formerly a prominent mining engineer in Northern Ontario.

WINDSOR

Rev. W. Judd, curate of Christ Church, Hamilton, has been appointed principal of the Collegiate. Mr. Judd was educated at St. Clement's, Eglington and Trinity College, Toronto.

AMHERSTBURG

Rev. H. A. Wright, formerly of Brantford, has been chosen rector of Amherstburg, Ont.

NIAGARA

HAMILTON

Bishop Clark has made the following appointments: Rev. A. H. Francis, from Port Maitland to Cayuga, to take the place of Rev. F. C. Walling, who came recently to Hamilton; Rev. Dr. Kyle, from Arthur to Port Maitland, and Rev. W. Sidney Weary, from Byng Inlet, in the Parry Sound district, to Arthur. Rev. W. L. Archer, who has had charge of the Welland Canal missionary work, will assume charge of the work at Thorold during the absence of Rev. F. C. Piper, who has left Valcartier with the troops; Rev. A. Ketterson, from Rothsay to the temporary charge of Niagara Falls, during the absence of Rev. G. B. Gordon, also accompanying Canadian contingent. Rev. J. Samuel, who had temporary charge of All Saints' Church, Niagara Falls South, to the new charge of St. Stephen's, which was recently separated from Holy Trinity in Barton and Glanford.

CHEDOKE

Special services of Harvest Thanksgiving will be held in Holy Trinity Church, Chedoke, on Thursday evening, when the sermon will be delivered by Rev. C. A. Sparling, rector of St. Mark's Church. The services will be continued on Sunday next, when Rev. Canon P. L. Spencer will preach in the morning and the Rector, Rev. George Pugsley, in the evening. Special music has been prepared by the choir and the decorations of the church for the occasion promise to be unique.

The A.Y.P.A. of Christ Church Cathedral tendered a banquet to Dean Abbott. The banquet is an annual thing, but on this occasion was in the form of a farewell to Mr. Abbott.

St. Mark's

Bishop Clarke, assisted by Canon Sutherland and Rev. C. A. Sparling, recently consecrated the new oak altar of St. Mark's.

BROCKVILLE

Rev. Walter Ellis, who has been visiting Mr. and Mrs. M. Atkinson, left this week for Toronto, en route to Vancouver, B.C., where he will take the chair of Apologetics in Latimer Hall, the Anglican Theological College there. This is a very important appointment and the choice fell upon Rev. Mr. Ellis while he was in Vancouver relieving one of the local clergymen who was taking his vacation.

ONTARIO

MERRICKVILLE

Harvest Thanksgiving Services were held on Sunday in Trinity Church, and were attended by large congregations. Special interest was given by the fact that the day marked th inauguration of a vested choir. The change met with unanimous approval, and the appearance of the choir in their new vestments added greatly to the dignity and the beauty of the worship. The special music for the day was well rendered and the church tastefully decorated. Two powerful and impressing sermons were preached by the Rev. Rural Dean Woodcoke, of Brockville, Grand Chaplain of the L.O.L. of Ontario East. In both he strikingly showed the intimate connection between pure patriotism and true Christianity.

TWEED

A memorial service was recently conducted by Rev. O. Glynn Lloyd in St. James' Church in memory of the late Lee Newton. The text was from II. Kings 2, 12: "He saw him no more." There was an unusually large attendance of all denominations.

BELLEVILLE

Miss Geen, daughter of Rev. A. L. and Mrs. Geen, having received orders from the Department, left suddenly for Quebec. She is a graduate of the Royal Victoria Hospital, among the first at Halifax two or three years ago, which gave her the rank of Lieutenant. The members of the Chapter of the Daughters of the Empire presented Miss Geen with a wrist watch, suitable for use while on duty. An abundance of gold coin came rolling in until her purse was filled.

OTTAWA

OTTAWA

The October meetings of the Sunday School Commission and the board of management of the Anglican churches will be held on the 7th

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and 8th of October at St. George's Parish Hall. The Primate and all of the Bishops of Canada are expected to be present in addition to many clerical and lay delegates of each of the dioceses. The chair will be taken by the Primate of Canada.

The ladies of Christ Church Cathedral of this city have formed a Red Cross and Belgian Relief Committee. Their first move will be to help the suffering Belgians.

Worn clothing of all descriptions is being asked for. Those having such articles at their disposal should 'phone any of the following: Mrs. A. G. Parker, Bank of Montreal, 'phone Queen 397; Mrs. F. A. Acland, Queen 3293; Mrs. Robert Gormully, Aylmer Road, Queen 4350.

The parcels will then be collected and taken to the residence of Mr. Goor, the Belgian Consul, 173 Daly avenue, where they will be packed and shipped.

A special committee of ladies will attend to articles needing repairs so that everything collected will be sent. These ladies also intend to purchase materials and make clothing.

QUEBEC

QUEBEC

An unusual number of military weddings are taking place in the various churches in the city, officers and men from Valcartier Camp deciding to take this step in view of their departure for overseas service.

Intercession services during the war are held regularly at the Cathedrel every day at a quarter to one and at St. Matthew's every Wednesday night.

SASKATCHEWAN

REGINA

His Lordship Bishop Mills, Bishop of the Diocese of Ontario, of Kingston, is a visitor in the city, the guest of His Lordship the Bishop of Qu'Appelle, McIntyre street. The Bishop of Ontario occupied the pulpit of St. Paul's Church, preaching a very eloquent sermon on the parable of the rich man and Lazarus.

TORONTO

St. James' Cathedral is once more open for the worship and praise of the citizens of Toronto. The Bishop preached in the morning and at night Archdeacon Cody took the service. The Cathedral has been thoroughly renovated and efficient heating and lighting provided.

TORONTO

The parish of St. Mark's Church has secured a lot on Silverthorne avenue, Silverthorne district, on which they intend to build a church, though no plans are ready as yet. At present services are being held in the Orange Hall, Silverthorne. Rev. A. J. Reid, rector of St. Mark's, is in charge of this new mission.

St. James'

At a recent meeting of the clergy of the Anglican Deanery at St. James' Parish House, statements were made that the increasing frequency with which unborn child-murder was attempted by both married and unmarried women was fraught with great danger to the morals and well being of the home, the family and the State. Members urged that the law ought to be amended to deal more rigorously with offenders. The Deanery declined to pronounce on so serious a question, but appointed a committee to gather evidence and present a report.

The Deanery also discussed at some length the question of unemployment for the coming winter and increased its organization for dealing with the problem in conjunction with civic agencies.

St. Paul's

The acoustic difficulties which were so noticeable in the new church of St. Paul have been overcome by the placing of a sounding board over the pulpit. At the Sunday service Archdeacon Cody experienced no difficulty

(*Continued on page 744*)

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Women's Work and Social Service

IN continuation of last week's subject, great interest attaches to the following extract from a statement published in the *Vossische Zeitung,* of August 20th:

"What is happening to-day will be inscribed in history as an indelible shame to England. England fights to please a half-Asiatic power against Germanism. She fights not only on the side of barbarism, but also of moral injustice, for Russia began the war because she was not willing that there should be a thorough expiation of a wretched murder. It is the fault of England that the present war is extended to a world war, and that all culture is thereby endangered. And why? because she was envious of Germany's greatness, because she wished at all costs to hinder a further extension of this greatness. She was only waiting for a favourable opportunity to break out to the detriment of Germany, and she therefore seized most promptly on the necessary German advance through Belgium in order to cloke her brutal national selfishness with a mantle of respectability."

To this document are appended the hitherto honoured names of Haeckel and Eucken. Alas!

* * *

With this amazing utterance may be compared a letter from Mr. Llewellyn Williams, M.P., in which he describes himself "as a Radical who has always belonged—and when this war is over trusts still to belong—to the Pacifist school of British politicians." He says in part:

"I was one who never believed that Germany wanted war with either France or England. I knew there were German as well as English Jingoes, but I thought that the serene good sense of the land of Kant and Goethe would prevail against the colossal vanity and the insensate megalomania of the school of Treitschke and Bernhardi.

"After perusing once more Bernhardi's *Germany and the Next War,* first published in October 1911—and considering what I once regarded its wild vapourings in the light of recent events, I have been driven luctantly—almost mutinously—to the conclusion that the intellectual and ruling classes of Germany have for the last two generations been hoping and preparing for this devastating war. Mr. Robert Bridges declares that this is 'manifestly a war between Christ and the Devil.' It is a hard saying, but I believe is profoundly true. The arrogant and anti-Christian spirit, which is the *vera causa* of this war, is spread over Bernhardi's naively non-moral pages. In his eyes, Providence has set great tasks 'before the German people as the greatest civilized people known to history.' This 'Providence' is not the Christian Providence. 'Christian morality is personal and social and in its nature cannot be political.' Bernhardi dreams of the restoration of the old Hohenstanfen Empire. What matter that the neutrality of Belgium and Holland are guaranteed? 'No natural obstacle, no strong fortress is there to oppose invasion, and neutrality is only a paper bulwark.' This is no longer to be regarded as the vaunting of a carpet soldier. His words were echoed by the German Chancellor. . . .

"Bernhardi saw with amazing accuracy the course of the present war,—the defection of Italy, the probable support of Turkey, 'our natural ally,' the presence on the Continent of the English Expeditionary Force, the value of Holland, 'perhaps' of Belgium, and of Denmark and Sweden, as neutral states for the import of goods into Germany.

"He made three mistakes, however, which under Heaven, will shatter the German dream of world-power. He did not foresee the splendid loyalty of India, he underrated the affectionate devotion of our sons across the seas, and he miscalculated the courage and constancy of 'the old and haughty nation, proud in arms, which still keeps this inviolable isle.'"

* * *

We can sympathise to any extent with truly national ambitions; we can admire every manifestation of true patriotism, even in our adversaries; we have been nourished in reverence for the great names of German art and learning,—of Goethe and Schiller and Kant, of Beethoven and Schumann and of innumerable others whose works form part of mankind's inherited treasures. We have, most of us, believed in German culture as something which was not a mere method, but which had a positive content,—as something which was more than a mere costume to be put on or off at will,—as a possession which should make men not mere intellectual machines, but persons, and in which the "thinking" could not be separated from the "feeling, willing, acting man."

But it is significant that Goethe himself in his colossal egoism, did not recognize the authority of the moral law, and the last two months have been eloquent in their revelations of the meaning of German "culture"; they have shewn us that it respects no obligations either of duty or honour, that it curbs the passions with no considerations either of manliness or mercy; that "it is content to walk hand in hand with that deepest anarchy which makes its own needs and ambitions the measure of right and wrong." What is German culture now but anarchy? "Turkey is our natural ally," said Bernhardi, on which *Punch* comments thus,—

"'Hoch! die Kultur! High Heaven speed the work!'
Thus cries the aspiring Teuton to the Turk.
Creation echoes with the glad refrain,
Deep calls to deep,—Armenia to Louvain.

* * *

We know in a general way what happened at Louvain, and what has been and is happening at many, many towns and villages within the invaded territory both of Belguim and France, the last outrages being the destruction—though under the protection of the Red Cross flag—of Rheims, the joy of the whole earth.

The wanton destruction at Louvain reminds us, perhaps, of nothing so much as of the burning of the Alexandrian Library by the early Moslem hordes. And this by the armies of a people that boasts itself "the most civilized the world has ever known." But there were other destructions more terrible than those of artistic, intellectual or religious treasures.

Mr. A. J. Dawe, writing from the Authors' Club, gives a most vivid picture of his journey from Brussels through Louvain, and on to Holland, and of the reign of terror within the Belgian borders, (August 27 to 29). . . "The demeanour of the German soldiers who passed on the wagons with rifles across their knee ready to shoot upon the slightest provocation, easily explains the state of feeling among the Belgian peasants. . . .

"A large number of peasants from the ruined countryside were streaming into Brussels. We met them—men, women and children—carrying their *lares and penates* in little bundles or small carts drawn by dogs, donkeys or ponies—pathetic parties. On either side our road, seemed to lie the hush of expectancy—expectancy of terrible things. We could see the reflection of flames from the burning villages,—the northern horizon was a mass of low red glares in the evening shadows. . .

"At Cortenburg, 'on a tiré sur les soldats,' someone whispered . . . we met a troop: the officers seemed to be very pleased with themselves; we saw they were leading the troop to destroy the village. We were made to hold up our hands and were covered by a couple of soldiers armed with revolvers. Close to us, in the middle of the road, was stationed a Maxim gun ready to mow down the inhabitants if they resisted the burning of the village. For three terrible hours we had to stand there watching the destruction . . . They began upon houses from which shots were supposed to have been fired. The houses were soon splitting with fire and shooting up great flames. The women and children were herded together and set aside. We heard the quick sounds of rifle shots as the escaping civilians were picked off. It was a terrible and brutal business—we had not yet seen Louvain, and it was our first experience of the real horrors of war."

Of Louvain itself, Mr. Dawe says: "Lover as I am of art, I would rather all the artistic masterpieces of this world had been destroyed, than that the people of Belgium should have suffered the loss of property, the loss of their men folk, and the terrible shooting, looting and burning that I have seen. The Germans have saved the Hotel de Ville. That is a small point . . . Louvain was a mass of flames, destruction and death. Human decency and pity prevent one from giving a description of the forms of death we saw

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around us. . . Burning houses were every moment falling into the roads: shooting was still going on. In one street I saw two little children walking hand in hand over the bodies of the dead. I have no words to describe these things. I hope people will not make too much of the saving of the Hotel de Ville . . . The German officers dashing about the streets in fine motor cars made a wonderful sight. They were well-dressed, shaven and contented looking; they might have been assisting at a fashionable race meeting. The soldiers were looting everywhere—everything was being carried off."

A Dutchman, who was in Louvain that night, writes thus, "On the night when it was to be blotted from the map, the sound of rifle-firing brought us to our feet. Bidding my wife and children seek refuge in the cellar I went outside. Everywhere German soldiers were shooting haphazard, and a couple of machine guns were bombarding houses. Then from one house, then from another, flames shot up. Down the street came a party of German soldiers. With the butt ends of their rifles they battered in the front doors of the houses, and as the frightened inhabitants rushed out they shot them down—men, women and children. All this happened in a few minutes. The whole of that awful night I spent in the cellar with my wife and children while the business of killing the hapless Belgians went on over our heads."

And here is Germany's apology—just a sample—"A number of German soldiers were severely wounded when trying to open a tunnel that had been blocked up. The women threw stones at the soldiers and made fun of them. In this way does the civilized Belgian people fight. Our blood must boil in our veins . . . it it grieves us to see our poor fellows die under the shot gun of a peasant or the kitchen-knife of a fanatical Belgian women. Who can blame us if the villages where we are so attacked are removed from the earth's surface?"

This picture of the horrible outrages offered by mere civilians and peasants to the sacred persons of the German soldiers, is not quoted from a comic opera, but comes from the *Berliner Tageblatt.*

* * *

The Heroes—(*Punch,* September 2nd).

Once upon a time, many years ago—how many I cannot say, but certainly it must have been before the Christian Era—there lived a sublime Emperor. After being for long the warmest, if platonic, friend of Peace, and forcing the world to listen to his loud protestations of fidelity, he suddenly surprised his hearers by declaring war.

Shortly after the opening of hostilities he was seated on his throne presenting rewards of merit to the bravest of his soldiers. The hall was filled with martial enthusiasm, and the memorable scene was one in which splendour, animation and the confidence of rectitude were equally notable.

The Emperor's noble Vizier, to whose massive mind treaties were of no more consequence than waste paper, stood at the side of his Imperial Master to act as introducer of the gallant soldiers.

"The first decorations," remarked the Vizier, "are for deeds of signal courage."

He motioned to a stalwart warrior. "This noble son of the Empire," he said, "with his own bow shot six non-combatants in as many minutes.

Loud cheers rent the air.

"Three of them," the Vizier continued, "were women."

Louder cheers.

"The other three were old men over seventy."

Immense enthusiasm.

"This determined hacker-through," the Vizier continued, as another giant stood forth, shot an unarmed priest"—

More enthusiasm.

"And burned his temple."

Amid the plaudits of the flower of the State, the monarch affixed the cherished tokens to the heroes' breasts. "My braves!" he exclaimed, "In the name of the Fatherland I thank you."

Another warried stepped out and saluted.

"And what, my friend, did you do?"

"Nothing, Sire," he replied with the unaffected simplicity of a man of action; "I merely stamped on some little children—twins, I think."

"Two medals for that," said the Emperor with ready wit, and there was not a wet eye as he placed them in their proud position.

The Vizier beckoned to a youthful warrior on whose lip the down was hardly visible.

"This gallant gentleman," he said, "unaided, and at great personal risk, shot a baby in arms."

"In arms?" asked the Monarch sharply. "Surely that mitigates the heroism?"

"I meant in its mother's arms," the Vizier hastily explained.

"Ah!" said the Emperor with a sigh of relief, "that reassures me." And amid profound excitement he embraced the soldier, pinned the badge to his breast, and bade him quickly return to the front to carry on the great work.

"The next reward is for resource in emergency."

The Vizier beckoned to a superb officer, splendid in his trappings. "This

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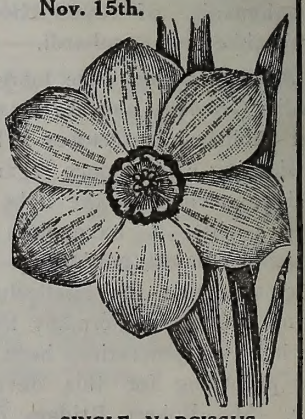
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high-born captain snatched some women from their beds and pushed them before his men so that the enemy could not shoot."

The hall resounded with applause.

"It was a brilliant thought," said the Emperor. "Not only will we decorate him for intelligence, but for valour."

"The last is for chivalry, Sire. This warrior ordered his men to trample down some public flower-beds in the enemy's capital."

"Bravely done!" said the Emperor.

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FLOYDE—On the 19th of September, at Aultsville Rectory, to the Rev. and Mrs. A. D. Floyde, a daughter.

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Amid renewed demonstrations of loyalty and fervour, the Emperor brought the proceedings to a close, saying,—

"Among so many deeds of valour I find it impossible to say which is the most splendid. I am in a position to assure you that Heaven is proud of you. The Fatherland is proud of you, and above all I am proud of you. May the blessings of Heaven fall upon our great and merciful campaign for the right."

* * *

A picture that might well go with the above is *Punch's* terrible cartoon in another issue, *Study of a German Gentleman Going Into Action,* "God (and the women) our Shield."

"Merely damnable," is the comment in which the poet Laureate summarizes his own very vigorous letter to the *Times.* "The negation of God" is the phrase that leaps to mind as the most complete and concise characterization of it all.

* * *

We have seen something of the scope and aims of German militarist ambition.

"If Germany *were* to inherit the sceptre falling—as she has imagined—from the hand of England . . . ?" If . . .

We know what France had to bear in the settlement of 1871, we know that 45 years of enlightened German rule have not reconciled the people of Alsace-Lorraine, nor turned their hearts away from France, the home of their spirit. We know what has fallen upon Belgium, because Belgium would not prostitute her honour to the convenience of German militarist schemes.

"A vast volume of water will have flowed beneath the walls of Namur before any German teacher of ethics is again taken seriously outside Germany. . . . The world has little use for the Teutonic ethics of the last few weeks, which are in fact the ethics of any time since 1870. Today German culture is content to walk hand in hand with anarchy."

"If Germany were to inherit the sceptre . . .?"

"If we are to win the fight for ourselves and for freedom to exist on earth," said Rudyard Kipling the other day, "every man must offer himself for that service and that sacrifice. There is no middle way in this war. . . . It is not conceivable that we should fail, for if we fail the lights of freedom go out over the world. A Germany dominating half the world by sea and land would most certainly extinguish them in every quarter where they have hitherto shone upon mankind, so that even the traditions of freedom would pass out of remembrance. . . . If we do our duty we shall not fail."

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Punch thus addresses the men of our armies and fleets:—

"Not only that your cause was just and right,
This much was never doubted, war or play;
We go with clean hands into any fight,—
That is our English way.

Not this high thought alone shall brace your thews,
To trample under heel those Vandal hordes,
Who laugh when blood of mother and babe imbrues
Their damned craven swords.

But here must be hot passion, white of flame,
Pure hate of this unutterable wrong.
Sheer wrath for Christendom so sunk in shame,
To make you trebly strong...

Let it be said of you, when sounds at length
Over the final field the victor's strain,—
'They struck at infancy with all their might,
And earth is clean again.'"

* * *

The letter of an old and honoured friend, received from England on the day of writing this, says: "The war is very sad, but one feels it a sort of St. George and the dragon business—the issues are so much more simple and direct than they often are."

"A sort of St. George and the dragon conflict."

HONOUR BRIGHT.

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Wakefield Diocesan Gazette.

It possesses the merit of giving clear and reliable information. We think it excellent as a handbook for self-preparation for confirmation.
Church of Ireland Gazette.

This book is a really admirable one. It may be fairly considered as a manual of household theology and of personal religion of no small merit—exceptionally fitted to be placed in the hands of all the laity, to be read and re-read after confirmation.
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The Church in Canada

(*Continued from page 739*)

in making himself heard all over the building.

Two new rifle clubs will be formed in the Earlscourt district. The members of Creekside Gun Club will amalgamate with members of the Wychwood Anglican Men's Church, and will form the Citizens' Rifle Club. A public meeting was held in the Earlscourt Public School recently when arrangements were made for the formation of another rifle club. The officers will be chosen next week.

WEST TORONTO

St. John's

The annual Rally Sunday services and exercises of St. John's Anglican Sunday School were held at the opening afternoon session in the parish house yesterday. The 400 scholars present were addressed by Rev. T. Beverley Smith, the rector, J. G. Wright, the superintendent, and others.

FAIRBANK

Rev. H. R. Young, Rector of St. Hilda's Church, Fairbank, has affixed a list of the names of the members of the congregation who have gone to the war in the vestibule of the church, with a request for the prayers of the people on their behalf.

S. PETERBORO

The church of St. George the Martyr held its annual Harvest Home this week, when a powerful sermon was delivered to a crowded church by Archdeacon Cody, from Psalm 16, 2: "The Lord of hosts is with us; the God of Jacob is our refuge."

An informal reception followed.

LET SOMETHING GOOD BE SAID

WHEN over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet

If something good be said.
No generous heart may vainly turn aside
In ways of sympathy; no soul is dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

—*James Whitcomb Riley.*

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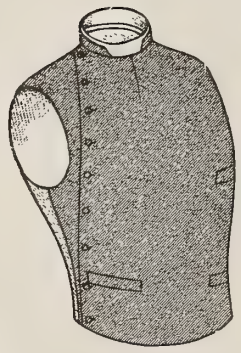

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Church Life.

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The Week

ACCORDING to the laws of average and of human calculation, Germany ought to have accomplished "great things" by this time, towards the subjection of France, on which she was bent and which she regarded as a comparatively easy task. Germany has the most perfect military machine the world has ever seen so far as numbers of trained soldiers and equipment are concerned. From a military, from a man point of view, probably Germany was warranted in her belief in her power to accomplish easily the task for which she had been preparing for years. That there was a power, a force that did not enter into the calculation of the war lord when he set out to destroy the peace of nations and spread devastation throughout other lands, is beyond question. Little Belgium, and the "contemptible little army" of Britain—it is indeed by the little things that the wisdom of the lusting war lords of mighty Germany is being confounded. But the power that raised up those things is not little. It is that Power, supreme above all human calculations and arrangements, and it is in and by that Power alone that the complete subjection of the mighty forces of arrogant militarism and the lust of the war lords can be brought about and a lasting peace ensured.

A Factor Omitted

THE power of prayer is sometimes lost, or seemingly lost, by those who are really sincere in intense desire to pray and who furthermore, have not knowingly been leading a life that was inimical to a spirit of prayer. In fact this lost power, or seemingly lost power of prayer, may be known in its acutest agony by those who are foremost in active religious works, but who in their enthusiasm neglect the most important injunction, "Take heed unto thyself." It is not they neglect what they recognize as distinctly religious antics, but they fail to recognize that it is a religious duty to interpret "Take heed unto thyself," so as to include "thyself" in its entirety, body, soul, and spirit. It is from neglect of the needs of the body and from an overworked mind that religious depression and the lost power of prayer often result. Elijah furnishes a striking illustration, when after his great combat with the priests of Baal, crowned by God with victory, his depression was such that his one prayerful desire was that he might crawl under a juniper tree and die. The immediate remedy to which he was pointed by the Angel of God was not a further spiritual effort but to a nourishing meal for his physical body. To break down or weaken the physical and mental powers in the enthusiasm of effort to accomplish things of spiritual purport for self or for others, is to play into the hands of Satan. If I cannot kill the work then I'll kill the worker is excellent Satanic strategy. It has been said of instances in worldly warfare where there have been witnessed good courage and remarkable heroism with tremendous sacrifice of life, which, however, was not necessary for what and did not accrue the benefit that would have resulted had there been less spectacular courage and more strategy, "it is glorious but it is not war." So of no little to the warfare for Christ's Kingdom can it be said, it is glorious in its enthusiastic self-sacrifice, but it is not Christian warfare to sacrifice Christian work by sacrificing the worker, even self, needlessly. Common sense must accompany and the probable results must justify the enthusiasm and sacrifice in all warfare.

Satanic Strategy

IF the reports published be true it would appear that the Emperor of Germany is adding to the disaster which he brought upon himself and his country in the first place, by allowing his vindictive hatred of England to supersede the judgment of his military chiefs. To drop bombs upon London, or some other English city or town, or to crush England's "contemptible little army," appears to be of more importance to the demented monarch who is driving the Fatherland to her downfall, than insistent pursuit of a cause which, less spectacular and less gratifying to his venomous spite, the military exigencies require. As Germany, as much as, if not more than, the rest of the world has everything to gain by the annihilation of the Emperor, the more he plays fast and loose with the military interests for the purpose of indulging his hatred, the sooner will come the day of freedom from the terrible bondage. It must be beginning to dawn upon even the most devoted Kaiserite, that to be beaten on the battlefield is bad enough, but to be ruled by a mad man is worse. He may even uncomfortably read the heathen adage, "Whom the Gods wish to destroy they first make mad."

The Madness of Hatred

AGAIN we refer to the wasted opportunities that have marked and marred so much of our development in Canada. The fatal policy of unused acres by the millions on the one hand, and of unemployed men by the thousand in cities and towns on the other, is recognized in all quarters now. We believe the next ten years will see Canada advanced to a position of unsurpassed solidity of foundation, of prosperity, as a result of the abandonment of a specious get-rich-quick ideal and pursuit of honest effort to make full use of the God provided opportunities that await the individual and the nation in the land. In the meantime, existing wastage of opportunities can be immediately turned to good account in more than one direction, notably in the matter of apples. It is impossible to estimate with anything like accuracy, the loss entailed by the waste of apples which, this year in particular, are allowed in tremendous abundance, to rot in the orchard. We suppose it is but an instance of "familiarity breeds contempt" that the potentialities of the despised apple as a nourishing item of diet are not recognized. Grape fruit and other imported fruits have enthusiastic votaries and purchasers, deluded we believe that because the price is high they must be in every way superior to the much cheaper home grown apple. Farmers and other owners who have not been able to find a profitable market for the produce of their apple orchards, might create one without much difficulty in a year or two, by shipping their wasting surplus to cities and towns for disposal, even at prices which would not pay for the present. By doing this they would create a taste for and an appreciation of the apple which would in turn result in increasing demands.

An Apple Policy

FOR everyone there is an "influence" account with its automatic records to debit or credit, to good or evil. Reluctant though we may be to recognize it, not a single act or thought ends with ourself. Assisting others upwards or downwards is, whether he would have it so or not, the lot of every man. Not always is the direction determined by our intentions, as it may happen that a deliberate attempt to work evil for another may awaken in him a recognition of the dangers of evil. Kindness on the other hand, or what was intended for kindness, may prove the reverse morally and spiritually for the one to whom it is proffered. Virtue, however, can never produce vice. It may as an irritant arouse to activity latent vice in those to whom the beautiful and the good are a reproach. Paradoxical though it may appear, this is but intensifying the influence of the beautiful and the good. On others the effect is different, but the influence of the beautiful and the good is persistent and continuous. No man can point to another and say that the other has not influenced him in the slightest degree. Dependent then as others are upon us, however unconsciously, how tremendous the responsibility on each of us is to so live, do and speak that our influence shall enrich our dependents,

Influence

Our Old Country Letter

September 23, 1914

THE dishonourable proceedings of our government regarding the two long-controverted Bills, are of course, fully known to you; I need not dwell on their discreditable bargaining, repudiated with shame by a great number of their own former friends, as well as by the English and Irish churches, and the Unionist Party. Somehow and in some sufficient degree, I believe that even yet justice and truth and peace will triumph in these things; even as we all hope that they will yet emerge from the hideous happenings of the war.

It is impossible not to write of it, for every department of life in these countries is every day affected by it. The wonderful response in recruiting is one of many ever-present reminders to the most heedless of us. Everywhere long lines or groups of marching lads in khaki, or even with only a belt or a badge, while waiting for the uniforms which it is impossible to manufacture fast enough. Everywhere drilling in progress, at all hours, not only in all the barrack squares and parade grounds, but on nearly every other suitable piece of ground round our cities. The railway stations and steamboats seem as busy still as in the first days of mobilization. What a time it is! And alas! how young and smooth are most of the faces under the peaked soldier caps.

Will they ever come back? Oh, poor lads, and poor waiting mothers and wives. Yet it will surely make finer men of those who survive—aye, and better women, too—than we had to do with, in thousands, during the industrial unrest of last autumn and winter. It is appalling; but it may work, in the Hands of omnipotence, a noble regeneration.

And everywhere there is the warm throb of grateful union with the Empire at large, and her free Dominions and overseas. It is impossible to overrate what this means to us of the Old Land and the Mother Church, and even my modest letter cannot help but mention it. Let me, however, pass to more strictly church happenings, though there are comparatively few of these to chronicle owing to the absorbing war-tension affecting all other thought and enterprise, and to the drain on pecuniary resources having to be considered continually.

For instance, not only have such large undertakings as the Birmingham Church Congress seemed impossible (the abandonment of this most influential rally of our Church is felt by many to have been a great mistake), but even the joyfulness of Harvest Festivals and decorations is regarded by a good many congregations as unsuitable just now. The Bishop of Chelmsford has written to his Diocese about them as follows: "I venture to express the hope that such services will be held. This year we have surely more reason than usual for our thanksgiving. When we think of the down-trodden fields of Belgium and France" (he might have added, "and the submerged ones of Holland")—"we realize how greatly we have been blessed in our own land. Thanks to God and our navy, our food from across the seas has been safely brought to our shores," (thanks to Canada too), "and we have been enabled to gather in our own harvest in peace. We on the east coast have been spared from a raid which might have devastated our land. Therefore, I trust that the gatherings for thanksgiving to God may be held, and be made also an occasion of thanksgiving for the success which has so far attended our army and navy, and that of our allies, and also of earnest prayer for their final victory; and that such may bring an era of peace which shall never be broken."

That note—earnest prayer—is indeed the right keynote upon which to close; and the churches where it is not now the daily or frequent rule to have united intercession in connection with the war, have become, thank God, very few, all through our land. Writing of the mid-day service at St. Paul's Cathedral, a correspondent says, "England is watching! Such was the password when Drake sallied forth with his little ships against the galleons of Spain; and any who visit the city in the luncheon hour to-day, may realize that it is the password still. Cheapside is comparatively empty, and the throng of pedestrians is thickly sprinkled with khaki. It is not even difficult to cross over towards Paternoster Row; and so we pass between the rows of men who take their rest in St. Paul's Churchyard, and up the steps of the Cathedral. As we cross the threshold, we pass almost from one world to another—from noise to silence, from dust and glare to grateful coolness and shade—from one crowd to another, it is true, but here perhaps the contrast is most striking of all. 'Under the cross of gold that shines over city and river,' are gathered daily several hundred of England's workers. Old men and young, smart men and shabby, business-like women and little shorthand-typists in cheap finery, mingled together, look curiously sombre beneath the rich colours and gold which glow above them in the noonday light. One priest, a white speck against the darkness of his stall, leads the service. There is no organ, and no choir; but the unaccompanied hymn reverberates strongly in the vaulted spaces. The authorized form of service is used—the short Confession, a Psalm, a Lesson, and the intercessory prayers which are already familiar to us. In fifteen minutes the service is over, and the throng within melts into the throng without."

If the habit of felt and purposeful prayer thus formed continues after this special occasion for it ends, immense spiritual gain to our Church and Nation must result.

To return for a moment to the Harvest Thanksgiving difficulty of which I wrote a little way back, I am interested to see that in a little Norfolk village called Knapton, an excellent solution has been found. Here is a description. "The Festival was held on Sunday last, with special preacher and music as usual, but altar flowers were the only form of decoration used in a church which for many years past has been renowned in the district for the beauty of its floral decorations. Instead, the wide steps of the font were crowded with gifts brought by the kindly village people, in response to the appeal made by the Belgian minister on behalf of the many starving Belgians, unable, for various reasons, to leave their own devastated land. Knapton possesses some eighty cottages altogether, the homes of agricultural labourers, none too well off. There are only about half-a-dozen well-to-do people in the parish, and yet practically every home was represented in the thanksgiving offerings brought to the Church for this unique Festival. As a result, a wagon-load of food stuffs of various kinds was sent off for shipment to Belgium."

* * *

Besides undertaking to provide as many new Testaments in various languages as are needed by the military hospitals and other Red Cross organizations in England and on the Continent, the British and Foreign Bible Society has given away 100,000 gospels among German troops in Germany, since the war began, and has authorized its agents to distribute 500,000 gospels, among Russian troops in Russia.

* * *

I remember telling you last year of the Church's interesting Missions amongst the thousands of hop pickers who each September crowd into Kent. This year there are some Belgians among them; but our own London poor derive so much good annually from this exodus to pure country air and outdoor life, not to mention what they earn, that it was rightly felt to be unfair to them to employ the refugees thus in any considerable number. The Bishop of Stepney has been visiting the chief centres of this hop plantation country, and encouraging the church workers, as well as addressing the gatherers. There are several groups of Oxford students engaged in this useful mission work, and many other bands of helpers; but room for more. Here is an account of the Bishop's last evening meeting. "The Courtyard" (of an inn) "was decorated with flags and lanterns, and an address given to hundreds of pickers on the War Vow. This is, "From the drink keep away, For your friends daily pray, Till please God, you can say, There is peace.'" The Bishop presented a badge to those who had friends in Army or Navy. Hundreds take the vow.

ANGLICAN LAYMEN'S MISSIONARY MOVEMENT

Toronto Committeemen's Conference

ONE of the methods constantly advocated by the L. M. M. has been a men's missionary committee in every parish. Very many of these are now in existence and have in a number of cases proved of tremendous value to the work. In order that all the missionary committees of Toronto may know the experience of those where successful work has been done and to discuss the possibilities of further and more effective service a conference for clergy and missionary committeemen of the city will be held on Saturday afternoon and evening, 10th October, at St. James' Parish House.

The programme is outlined as follows:—

1. Report of Executive Committee for 1913-1914.
2. Conference "The Parochial Missionary Committee"—
    1. The need for a missionary committee.
    2. The committee getting to work.
    3. Financial plans—The every member canvass; its value and the necessary preparations.
    4. Educational plans.
    5. How may prayer for missions be made habitual, intelligent and real?
3. Supper at 6.15 followed by address by Ven. Archdeacon Cody.

It is hoped that clergy and missionary committeemen will attend in force so that plans may be laid for large activities this season.

REPENTANCE

"REPENTANCE" has a two-fold significance. Both imply a change, one a change or turning from, the other a turning to. Repentance which merely turns from is the negative aspect of repentance; its positive aspect is presented when repentance turns *from* something definite *to* something definite. True repentance embraces the negative and positive aspects, the turning from sin to God. True repentance comprehends more than being sorry for sin. Repentance which stops at regret and sorrow, however sincere, for sin, is at the most nothing more than remorse. It has been well said that if self-righteousness has killed its thousands, remorse has killed its tens of thousands. To know personally only the negative aspect of repentance is to realize only the hideous wreck sin has made of self, of the hopes of and the efforts at a higher self. It leaves one fatally conscious of a wrecked self. The consciousness is fatal because it centres all the powers of the soul upon a dead or dying thing, a sin-wrecked self; it obscures, shuts out consciousness of the Living Power which can restore the dying or dead thing, the contemplation of which is so appalling. This partial or negative knowledge of repentance is as helpful to the soul as medical science would be to the body if it could only diagnose and dilate upon the horrors of disease and knew nothing of the needed remedies. Repentance which is merely negative is tantamount to a denial of God as He has revealed Himself. If we confess our sins He is faithful and just to forgive us our sins. While certain forms of sin may be avoided because of their recognized physical, mental, or social danger, hatred of sin *per se* must be indissolubly linked with faith in God if it be the sin-hatred of Christian repentance. The hatred of sin of Christian repentance is neither a negation, nor born of a negation, but of a positive faith in and a love for God. There can be no positive faith in God which does not accept His love as well as fear His wrath. True repentance apprehends sin as an outrage against the love of God. The true penitent is sorry for, hates his sins, because he recognizes as the result of sin the Passion and Death of Jesus, but he is at the same time conscious that our Blessed Redeemer died to win pardon for the Sins of all. True repentance will know in full measure the agony of a troubled spirit, and of a broken and contrite heart, but it will also know in equal measure the peace of reconciliation with God from the offering of that acceptable sacrifice to God. True repentance involves more than this essential hatred of sin from love of God, more than contrition. The hatred of sin and the faith in and love of God must find expression in word and in deed, in confesison and in amendment of conduct and in change of character. The change in character will not manifest itself in a self-centred pessimism impotent to proclaim to others the peace of a pardoned penitent, but in a God-centred optimism, which shall proclaim its own message of hope and encouragement to the most hopeless and discouraged.

The Church's Opportunity

A TORONTO correspondent, under date of September 25th, writes as follows: With the return of the Bishop to-day, after his vacation, we may hope for some definite organized scheme to ensure at least an approach to a fitting and continuous service of intercession whilst the war lasts. It must be confessed that hitherto the Church has missed an opportunity in this premier diocese of exercising her function as the National Church. If she be the Church of England she should be foremost in offering her services and offices fully and freely for the purpose of concentrating all the spiritual forces of the Empire at the Throne of Grace in this hour of national danger. The crisis came upon us so suddenly, and at a time when many of the clergy were away from home that there may have been some excuse for inadequate action.

In England the Archbishops rose to the occasion, and at once issued a noble and dignified form of service, and the accounts of the great intercession in St. Paul's leaves little room for criticism.

But what have we done in Canada? What in Toronto? A few churches have been open daily for private prayer. Had they been always open and *used* for this purpose, possibly the privilege would have been better appreciated now in an hour of special need. Daily services have been begun in others that have hitherto neglected this bounden duty of every day. But these have been the sporadic efforts of individual clergymen doing their utmost to meet an emergency, just as the ministers of the various denominations have tried to interest their people in the same direction. This is all very well so far as it goes, but it is at best the act of individuals, or groups of individuals. The occasion calls for more than this. We are officially the Church of England, that only organization by which England—the predominant partner in this Empire—can engage in a corporate act of worship. Unfortunately many of our nationality, especially in the colonies, do not recognize our place in the constitution of the Empire, and perhaps for our sins have repudiated all connection with us. Nevertheless, we owe it to the Empire, in every part of it, so long as we retain the name Church of England, to do our duty by the Empire, just as if we were the only Christian organization within its limits. Last week a day was observed more or less generally for public intercession, in which some of our churches participated; but comparatively few seemed to know much about it, or by what authority it was appointed. It certainly did not represent what ought to be expected of the National Church. So far as the City and Diocese of Toronto is concerned, unless action is contemplated by the Archbishops throughout the Dominion, a day of humiliation and intercession (with accent upon the humiliation) should be set apart, and timely notice given. At the very outset of the war this note of national humiliation should have been struck. But we were so impressed with the justice of our cause, and the high sense of honour in which we drew sword, that we were tempted to think that we were rather accommodating the Almighty by striking a blow, and came very near imitating the hypocrisy of the Kaiser himself. We forget that war is a scourge in the hands of a yet merciful Father for the chastisement of nations for their sins. Our conscience may be, and is, perfectly clear as to our duty in entering into the conflict, but the same conscience must convince us that if we have been dragged into the horrors of war, we ought to accept the dispensation as a just punishment for many and grievous sins and vices, of which we as a nation have been guilty and have never repented. So repentance and humiliation should precede intercession. On the day appointed—a week-day as a matter of course—every parish should be required to hold one or more celebrations, together with such other special services along the lines authorized by the Archbishops as may be practicable, printed forms being supplied for the use of the congregations. In the absence of an adequate Cathedral under the control of the Bishop, a service should be arranged by him in the largest church in town available for the purpose. This should be distinctively the *official diocesan service* quite independent of any congregational efforts, the congregation indeed handing over their church and their sittings for the use of the diocese on the occasion. The Lieutenant-Governor, government officials, city officials, patriotic societies, the military authorities, etc., should be invited to send representatives and places should be reserved for each. A special choir of male voices under the direction of a competent organist who understands the nature of a great cathedral service should lead the congregation, all details being carefully arranged so as to avoid confusion.

But the Church's opportunity would not end here. The clergy should be made to feel that they are falling

short of their duty unless every church is open at least once a day for common prayer. And in the city those churches which cannot maintain a daily celebration might be grouped together by mutual agreement so that in rotation they may afford an opportunity for daily communion to those resident in any particular neighbourhood.

The plan of keeping a list of those members of their congregation, or their friends, who are engaged in active service at the front and posting it at the door or at the altar, that special prayer for their welfare may be offered, is much to be commended. It adds that personal touch to our services which will help us to realize that we have a definite part to play in holding up the hands of those who are at the post of danger in our defence. It goes without saying that each congregation, irrespective of anything that may be done through public organization, will see to the comfort and consolation and, if need be, the support of those whom our soldiers have left behind them.

REV. S. TIPPET RETURNING FROM CHINA ON FURLOUGH

We regret to learn that the Rev. S. Tippet, who for the past two years has been working in the Honan Mission, has been seriously indisposed. After spending three months last year in nursing one of the staff, he himself was stricken with malaria and dysentry, from the effects of which he has not been able to fully recover. Mr. Tippet was to have sailed for home on sick furlough last month but his steamer was requisitioned by the British Government. His family believe, however, that he managed to leave on the 13th on the "Yokahama Meru."

HOME MISSION FUND

Anglican Parishes will Raise $31,000

Throughout the Anglican parishes in Manitoba a special effort will be made during the last two weeks of October (October 18-31) to raise the sum of $31,000.00, the estimated total required for the Home Mission Fund of the Diocese, and for the General Missionary Society of the Canadian Church. The Home Mission Fund assists all missions that are self-supporting, and is absolutely essential for maintaining the current missionary work of the Church of England in Manitoba. The M.S.C.C. assists missionary work in the Missionary Diocese of Canada, and in foreign fields. The rural deans, all the clergy and the lay delegates to the synod have been notified individually from synod office in this effort.

What and Why is the Internal Bath?

By C. Gilbert Percival, M.D.

Though many articles have been written and much has been said recently about the Internal Bath, the fact remains that a great amount of ignorance and misunderstanding of this new system of Physical Hygiene still exists.

And, inasmuch as it seems that Internal Bathing is even more essential to perfect health than External Bathing, I believe that everyone should know its origin, its purpose, and its action beyond the possibility of a misunderstanding.

Its great popularity started about the same time as did what are probably the most encouraging signs of recent times—I refer to the appeal for Optimism, Cheerfulness, Efficiency and those attributes which go with them, and which, if steadily practised, will make our race not only the despair of nations competitive to us in business, but establish us as a shining example to the rest of the world in our mode of living.

These new daily "Gospels," as it were, had as their inspiration the ever present, unconquerable Canadian Ambition, for it had been proven to the satisfaction of all real students of business that the most successful man is he who is sure of himself, who is optimistic, cheerful and impresses the world with the fact that he is supremely confident always—for the world of business has every confidence in the man who has confidence in himself.

If our outlook is optimistic, and our confidence strong, it naturally follows that we inject enthusiasm, "ginger," and clear judgment into our work, and have a tremendous advantage over those who are at times more or less depressed, blue, and nervously fearful that their judgment may be wrong—who lack the confidence that comes with the right condition of mind, and which counts so much for success.

Now the practice of Optimism and Confidence has made great strides in improving and advancing the general efficiency of the Canadian, and if the mental attitude necessary to its accomplishment were easy to secure, complete success would be ours.

Unfortunately, however, our physical bodies have an influence on our mental attitude, and in this particular instance, because of a physical condition which is universal, these much-to-be-desired aids to success are impossible to consistently enjoy.

In other words, our trouble to a great degree, is physical first and mental afterwards—this physical trouble is simple and very easily corrected. Yet it seriously affects our strength and energy, and if it is allowed to exist too long becomes chronic and then dangerous.

Nature is constantly demanding one thing of us, which, under our present mode of living and eating, it is impossible for us to give—that is, a constant care of our diet, and enough consistent physical work or exercise to eliminate all waste from the system.

If our work is confining, as it is in almost every instance, our systems cannot throw off the waste except according to our activity, and a clogging process immediately sets in.

This waste accumulates in the colon (lower intestine), and is more serious in its effect than you would think, because it is intensely poisonous, and the blood circulating through the colon absorbs these poisons, circulating them through the system and lowering our vitality generally.

That's the reason that biliousness and its kindred complaints make us ill "all over." It is also the reason that this waste, if permitted to remain a little too long, gives the destructive germs, which are always present in the blood, a chance to gain the upper hand, and we are not alone inefficient, but really ill—seriously, sometimes, if there is a local weakness.

This accumulated waste has long been regarded as a menace, and Physicians, Physiculturists, Dietitians, Osteopaths and others have been constantly laboring to perfect a method of removing it, and with partial and temporary success.

It remained, however, for a new, rational, and perfectly natural process to finally and satisfactorily eliminate this waste from the colon without strain or unnatural forcing—to keep it sweet and clean and healthy, and keep up correspondingly bright and strong—clearing the blood of the poisons which make it and us sluggish and dull spirited, and making our entire organism work and act as Nature intended it should.

That process is Internal Bathing with warm water—and it now, by the way, has the endorsement of the most enlightened Physicians, Physical Culturists, Osteopaths, etc., who have tried it and seen its results.

Heretofore it has been our habit, when we have found by disagreeable and sometimes alarming symptoms, that this waste was getting much the better of us, to repair to the drug shop and obtain relief through drugging.

This is partly effectual, but there are several vital reasons why it should not be our practice as compared with Internal Bathing.

Drugs force Nature instead of assisting her—Internal Bathing assists Nature and is just as simple and natural as washing one's hands.

Drugs being taken through the stomach, sap the vitality of other functions before they reach the colon, which is not called for—Internal Bathing washes out the colon and reaches nothing else.

To keep the colon constantly clean, drugs must be persisted in and to be effective the doses must be increased. Internal Bathing is a consistent treatment, and need never be altered in any way to be continuously effective.

No less an authority than Professor Clark, M.D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."

It is rather remarkable to find, at what would seem so comparatively late a day, so great an improvement on the old methods of Internal Bathing as this new process, for in a crude way it has, of course, been practised for years.

It is probably no more surprising, however, than the tendency on the part of the Medical Profession to depart further and further from the custom of using drugs, and accomplish the same and better results by more natural means; causing less strain on the system and leaving no evil after effects.

Doubtless you, as well as other Canadian men and women, are interested in knowing all that may be learned about keeping up to "concert pitch," and always feeling bright and confident.

This improved system of Internal Bathing is naturally a rather difficult subject to cover in detail in the public press, but there is a Physician who has made this his life's study and work, who has written an interesting book on the subject called "Why Man of To-day is Only 50%. Efficient." This he will send on request to anyone addressing Charles A. Tyrrell, M.D., Room 199, 280 College street, Toronto, and mentioning that they have read this in Church Life.

It is surprising how little is known by the average person on this subject, which has so great an influence on the general health and spirits.

My personal experience and my observations make me very enthusiastic on Internal Bathing, for I have seen its results in sickness as in health, and I firmly believe that everybody owes it to himself, if only for the information available, to read this little book by an authority on the subject.

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ALGOMA

ST. JOSEPH'S ISLAND

The W. A. of St. John's Church, Marksville, at a recent meeting decided to devote their united energies to working for the national cause. Details of procedure have not yet been decided upon.

Mr. Jas. Blackburn is meeting with considerable success in his large mission, to which he has added a third centre at Flat Lake this summer.

Mr. W. Burd's work is highly appreciated in the Hewitt's Landing Mission. He was much cheered by the Bishop's visit.

Mr. A. T. Leach is doing well in the Senlac Mission, and has extended the work this summer. This work is full of promise.

The Rev. A. W. Fiske is building up a good parish at Provost, and is meeting with splendid support from his people.

HURON

Rev. W. J. Taylor has resigned his office of Rural Dean, owing to his recent illness. For the future he will confine himself to parish work.

NIAGARA

HAMILTON

A handsome brass memorial tablet has been erected in the Church of the Ascension, in memory of Sir Amelius and Lady Irving. A beautiful stained glass window has also been put up in memory of Canon Wade.

HALDIMAND RURAL DEANERY.

The Bishop's Fall Itinerary — Jarvis, October 12; Nanticoke, October 13; Hagersville consecration of cemetery and confirmation, October 14. Addresses and conference with Rural Deanery at Dunnville, October 15 and 16; Caledonia, October 16.

MOOSONEE

WASWANAPI

A student has been in charge of this mission all summer, teaching an Indian school during the day and holding a service every evening. The mission owns no buildings, but two acres of bush have been cleared and they hope to commence building operations next summer. The mission is now closed, the Indians having gone to their hunting grounds for the winter.

NOVA SCOTIA

TRURO

The Bishop of the Diocese held Confirmation service here and also at Mushaboon, Spry Bay, Spry Harbour, Pleasant Harbour and Tangiers, with a total number of candidates of 91. Forty-one males, sixteen married; fifty females, fourteen of them married.

OTTAWA

OTTAWA

St. Alban's Church vestry was entered, the poor box broken open and its contents stolen. The thief entered the vestry by breaking through the window, and Rev. T. J. Stiles, the rector, states that he believes the opening of the box was effected by means of a tack lifter, the peculiar structure of the wooden box permitting of this.

In St. Barnabas' Church the poor boxes were broken into three times during the past three months and the clergymen are now being warned to guard any such boxes in their churches.

Mr. Stiles also lost all his vestry keys.

Rev. Walter M. Loucks, late of Ottawa, now of Winnipeg, is paying a visit to his former scene of labour, and preached in his old church, St. Matthew's.

HULL

The congregation of St. James' Church, Hull, held their annual Thanksgiving Service on Thursday evening. The entire collection will be handed over to the Patriotic Fund. The Rector, Rev. Canon Smith, was assisted by Rev. Mr. Forshaw, of Christ Church, Aylmer, and Rev. Mr. Thomas, of Quyon.

QU'APPELLE

MEDICINE HAT

The contract for the erection of a new Anglican Church at the corner of Second street west and Fourth avenue has been awarded. It is expected the church will be ready for occupancy by October 1st.

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QUEBEC

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During the absence of the rector of St. Matthew's, the Rev. Canon Scott, who has gone to the front with the troops, the Rev. Vere E. Hobart of the Church of the Advent, East Sherbrooke, has decided to accept the position of assistant priest.

RUPERT'S LAND

WINNIPEG

In regard to the H. M. F. campaign, the house-to-house canvass will not be made until October 27th and will continue until November 5th.

Special Harvest Thanksgiving services will be held on October 11th, at the mission of Morse Place, Kil-

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donan, which has sprung into existence (as a mission) during the last three months. Mr. A. R. Hall is in charge and has forty communicants, as the nucleus of a church congregation in this suburb which has already three separate ecclesiastical districts.

Rev. J. W. Woolfe, who has been acting priest in charge of Christ Church, has been seriously unwell, but has sufficiently recovered to undertake Sunday duty.

GLADSTONE

A meeting of the Portage la Prairie Ruri-decanal Association was held on St. Michael's day after an early celebration at All Saints'. Rev. W. W. Thomas addressed the meeting at length on the subject of the coming campaign for Diocesan funds. On the last Sunday of October he promised to arrange for a general exchange of pulpits throughout the Deanery. Officers elected on Monday were: President, Rev. D. T. Parker; clerical vice-president, Rev. C. E. Copeland; lay vice-president, Thomas Wood; secretary-treasurer, Rev. J. H. Hill; diocesan representatives, Rev. W. B. Singleton and Mrs. C. E. Stewart.

RURAL DEANERY OF SOURIS

On Tuesday, September 29th, a Chapter meeting of the Rural Deanery of Souris was held at Hartney. The meeting was called by the Rural Dean for the purpose of discussion of the campaign on behalf of the Home Mission Fund. From the reports of the clergy present there seemed no doubt regarding the Deanery raising the amount of its assessment and the clergy were prepared to make the necessary canvass themselves.

The matter of the grouping and ministration of the Pipestone group of missions was also discussed and a resolution expressing the opinion of the Chapter was passed, the same to be forwarded to his Grace the Archbishop. The Rural Dean stated that this would be th last time that he would preside over the Chapter as Rural Dean, as he had accepted the Rectorship of St. Alban's, Winnipeg, and expected to enter upon his new duties in the near future. The resignation of Rural Dean Cawley was received with many expressions of regret and the following resolution was carried unanimously, "That the Chapter accepts with extreme regret the resignation of the Rev. Rural Dean Cawley and wishes to place on record its deep appreciation of his untiring self-sacrifice and executive ability which have enabled him to render invaluable service to the clergy and people under his care, particularly in the way of raising the corporate life of the Deanery to its present satisfactory standard, and that a copy of the resolution be sent to His Grace the Archbishop.

The secretary was also instructed to write the Rev. F. Brazier, who has lately resigned the parish of Reston, to accept a parish in Grand Falls, New Brunswick, expressing our regret at his removal from the Deanery and our every good wish for his success in his new field of labour. Also to extend to the Rev. J. Hatter, late of Carrol, and now of Minto parish, our congratulation on his marriage and our best wishes for his happiness and success.

PILOT MOUND

For the last six years the congregation of St. John's small mission has been paying off its parsonage debt which originally was $1,700, the price of the parsonage. Except for the aid of the Diocesan Parsonage Fund the parish of St. John's has raised single-handed from $200 to $250 annually, until the debt at present stands at $350, which sum has been further reduced to $300 by a timely gift from the W. A. of St. Luke's Laxiviere, the eastern parish of the Pilot Mound group of missions. This is the first direct help received by St. John's parish from another parish, and is most welcome, especially at the present time. It arrived in the shape of a cheque for $50, transmitted by Mrs. Holgate to Mrs. Speechly, the Treasurer of St. John's vestry and W. A. Secretary.

The windows of the church have received a very much needed decoration of Vitrophane enclosed in glass, which has been executed by Mr. Percy Walton and the Treasurer jointly. Pte. John Whitcombe, formerly our Brotherhood Secretary, is

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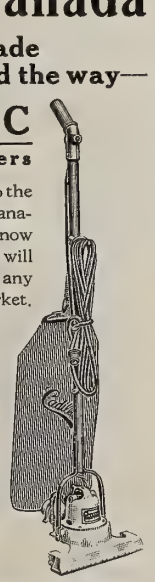

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The Rev. S. B. MacKegney has resigned the Rectorship of St. David's, Ealing, London, to become Assistant Priest at St. Mark's, Parkdale. He has been very successful at St. David's.

The Rev. D. T. Owen, rector of Holy Trinity, has accepted the Cathedral at Hamilton

MT. DENNIS

An Anglican Young People's Association has been formed in connection with the Church of the Good Shepherd, Mount Dennis, and the following officers were elected: President, G. Glanfield; Vice-President, W. J. Noble; Secretary-Treasurer, Miss Mills; Executive Committee consisting of officers ex-officio and Miss Florence Moore and Miss Annie McGill. The new association held its opening social in the basement of the church. Daily service of intercession is held at five o'clock.

Letters to the Editor

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

We invite correspondence on all matters relating to the welfare of the Church.

A BROTHERHOOD SUGGESTION

To the Editor:

That the average Brotherhood Chapter is fearfully and wonderfully small in numbers, weak and woefully wanting in workers: for the furthering and advancing of Christ's Kingdom amongst men. I, therefore, make suggestion for the consideration of Brotherhood men in general, and headquarters staff in particular: that in future a Brotherhood Chapter shall be composed of twelve men, dedicated and consecrated as set forth in our hand-book manual of the Brotherhood, if we chose to so call it.

For the life of me, I don't see why in congregations of 250 to 500 people a Chapter of one dozen men (tried and true), should be too much to look for or expect; but rather, should be the limit in numbers to which a Chapter should be allowed to descend. Twelve good men is a fine, healthy, working number, moreover the work is not going to be so irksome or burdensome as it is under present conditions. We, most of us, know a little of that state of things. I know the old precept also: that six faithful men are better than twelve indifferent ones; true, but that, however, is not the question before us.

In the past we have been satisfied with too small a thing, and when we consider what we are and for what purpose, it does appear on the face of facts, that we have been a miserable low grade proposition, indeed, for the Master's work and service. Men in the King's service should have higher ideals, greater vision, larger outlook, and above all, more zeal for Service. Yes, indeed, men, we belong to the King! Very well then, we cannot ask too great a thing from Him. He will not only give us a dozen men in our Chapters, but twenty-five, or fifty if needs be. Let us pray earnestly for this matter, and see if our Lord will not give us more than we either desire or deserve. In many ways twelve men seem a nice convenient number, commemorative also of the Master's twelve of old. Surely His style, pattern, and number we may imitate and to advantage, if only faithful and true. Let us not be satisfied then with less than twelve good devoted men and workers, and we shall surely be surprised at the results.

With all the wonderful conventions of last year, (and thank God I still feel the thrills of the "Pacific Coast at Spokane!") when some mighty men of God were present: the Brotherhood seems a little on the decline in places. My own town Victoria, B.C., fluctuates wonderfully at

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Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

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And I said to myself, lots of people may think about me and my Washing Machine as I thought about the horse, and about the man who owned it.

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I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges not break the buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for the people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washerwoman's wages. If you keep the machine after the month's, trial I will let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes. Address me—

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tioned that fact before—it seems like a barometer, up and down, according to outside influences. Our Chapter is down from 11 to 7, four of the seven out of town, three remain to do the work. Jail, Old Men's Home, Missions, and no relief, no let up; not that we want relief or let up, only such conditions ought not so to be. Right here then, is were I wish to make my point—three men doing work that twelve should be engaged in. Yes, and even then, only seldom a let up! But to think how much times, one does not seem able to understand it always. I find the condition of the Church has great effect on the Brotherhood. I have men-easier and pleasant it would all be; how happier the men so employed would be, instead of looking daggers or presuming that fellow is taking too much upon himself. And mind you, all this in a Cathedral town! Cathedral Chapter!—where I also insisted we should be stronger; but no, we don't want them (?) Now we cannot get them, and Chapter practically dead. Now I think you see where my advocacy for more men comes in. We should easily have twenty-five men in the Brotherhood and I mean the right kind at that. Let us see what can be done along this line of suggestion for improve-

Benj. J. Shelton.

Victoria, B.C.

PRAYER BOOKS FOR THE SOLDIERS

Montreal Sept. 21st, 1914.

To the Editor:

Sir,—In a recent issue of your paper I suggested that we should present to each Anglican in the Expeditionary Force a Prayer Book. You referred to my letter in an editorial note and said that the B. & P. B. Society was supplying the soldiers with these. On inquiry I find that they sent 500 books to Col. Williams in camp. As there are from 12,000 to 15,000 Anglicans in the contingent you will see how inadequate these 500 books so kindly given are. I have made arrangements that a small Prayer Book, bound in khaki, shall be given to each Anglican soldier on his arrival in England. If any of your readers wish to help, I shall be glad to receive their subscriptions.

Yours truly, John Montreal.

PRAYERS IN WAR TIME

To the Editor:

28th September, 1914.

Dear Sir,—I have never yet heard the prayer which is to be found in the Book of Common Prayer for use "In times of War and Tumults," said either in the regular or intercessory services of the Church.

No doubt it is used, but probably not universally. It is particularly adapted for the present war.

May I add a suggestion. The Prayer used every day in His Majesty's Navy is one that, with the change practically of a few words, may be most appropriately offered up in all our Churches. By substituting the words "Our Empire" for "Our Island," and changing the personal pronouns, the whole prayer will express the desire most fervently felt at the present moment.

Yours, Frank E. Hodgins.

[We believe that in many Churches the suggestion of Hon. Mr. Justice Hodgins is the practice. We know it is in some Churches.—Ed.]

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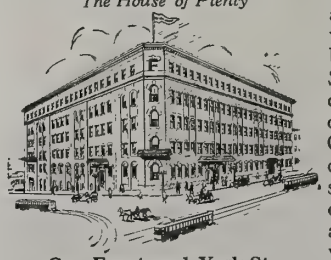
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Women's Work and Social Service

WE were talking about the question of recruiting that afternoon.

"None of my sons has volunteered," said one prosperous looking mother. "I would never give my consent to it. Why should they go?"

"I do not see how you can speak like that," said another; "this war is a crusade if ever there was one, and what would become of our civilization—of everything that matters—if the women all tried to hold back their men? As for the idea that this war is England's war any more than ours—that it's England's duty more than ours—no one could say that who had thought about it for one minute. We must go through it together; we must stand or fall together."

"I can't honestly say I wanted my son to enlist. Yet I knew I should have done so in his place. He said to me, 'Mother, if this were a conscript country, I should have to go, and when we have such perfect freedom, it's up to us to make our service equally free.' I felt he was right, and I'm proud that he could see it so clearly, and didn't stop to calculate, any more than the whole country did. He saw instinctively."

One quiet little woman had not spoken; I knew her only son was with the Canadian contingent: "I do not think we Canadian women can expect to be spared the trials of our sisters at home. Think of what they are bearing and how brave they are. We must try to be brave too and not disgrace them or our boys by trying to hold back."

* * *

It all made me think of a visit I had paid not long ago to a dear old friend of my mother's, whom I have known and reverenced since childhood. Among my earliest recollections she seems the embodiment of everything exquisite and romantic, and she is so still. I try to see her whenever I am in the neighbourhood of the small town where she lives, and an opportunity came the other day.

Her husband was an officer who had seen service in a good many parts of the world, and many of her kinsmen have served in the Army or Navy. The war touches her very closely, for one of her sons at least is with the force in France, one with the fleet, and one with the Canadian troops, and there are grandsons and nephews serving too.

It was a beautiful sunny day, and she looked a picture as usual, in her widow's dress, with everything simple and exquisite about her, with her sweet face and gentle, gracious manner,—the air of one who has always been cared for and cherished and loved, and who has always been the centre of an adoring family circle.

She received me very cordially, yet she seemed pre-occupied, and it was difficult to begin the usual introductory commonplaces of conversation. My own heart was so full of what I knew she must be thinking about, and I felt unable to say anything.

* * *

Presently—as it were thinking aloud,—she was speaking of one of her sons,—the eldest I think,—who had been killed in action a good many years ago in one of the frontier wars in India. She was telling me how that grief had, as it were, broken up her life, how the waves and storms of it had gone over her like a great flood, tearing away everything and blotting out the light.

"I was thinking so much about it all when you came in," she said,—"then one day I seemed to wake up as it were, and to realize how I was dishonouring my boy; and as I tried to take up ordinary life again, comfort began to come. I began to pray, as I have always done since, that God would give him some work to do in the new life, some sphere for his beautiful energies. Then he seemed near me again, and I began to see how one's life might be made a sort of thank offering for him . . . and my eyes began to be opened to other people's troubles and needs: You have read those stories in which a magic drink would make the hero able to understand the talk of birds and beasts and trees and streams,—the life of nature. It was something like that, as if for the first time one understood something of what was in other people's hearts."

* * *

Presently she was speaking about the war: "I cannot really do much to be of use," she said, "I keep my knitting by me, I like to feel I am putting in a few stitches for the Red Cross—and there are several women here whose husbands or sons are at the front, or are with the Canadian troops,—I go to see them and our common anxiety seems to make us friends. They are so brave and cheery, that helps one too . . .

"No, I do not quite know yet about our income. We had to tell our two maids that we could not promise them the same wages as before, but that we would keep them if they wished to stay—one is the daughter of a Naval Reservist and the other has a brother in one of the Highland regiments. We could not have turned them off now, when places are so hard to get, and we are good friends. We have a little circle which meets here for Red Cross work; several of our near neighbours come, and it is a help to be doing this together.

* * *

"It's a great comfort," she continued, "to be so close to the Church. Since our present Rector came, it has always been kept open through the day, and I can manage to go over most days. There is a list in the porch containing the names of every man from here who is with the forces or whose family is here; they are all prayed for by name at certain services during the week, and we have adopted the plan of the 'Peace Bell,' it is rung every night to remind us all to pray for our men and for our cause.

"People often come in to the Church on their way to or from business or at noon,—they seem to be realizing how God is there waiting for our prayers. One feels the Blessed Presence so intensely now, when people are so heavy-hearted. 'Do you think it's true,' one woman said to me,—'that heaviness shall endure for a night, only a night, and that joy cometh in the morning? it seems so long, the heaviness—will it really be that way?' . . .

"It's hard indeed, to resist thoughts of impatience, and to control oneself and not give way too much. You just have to try and live one day at a time,—indeed that's too long,—one hour at a time is more than enough for one's strength—trying to realize each hour that God is here and that He is there too, that they are all in His hands,—everything,—every cause, every person—in His hands.

"Do you know, it is such a comfort to me to think of Hezekiah taking that letter into the House of the Lord and spreading it out before the Lord,—just spreading it out, and, as it were, saying, 'Lord, Thou knowest' . . . So often you cannot form your thoughts into definite prayers—so often you cannot even think——

She broke off, and I knew, or rather I felt what she meant—those awful lines of battle—the Fleet in its silent unsleeping watch,—the splendid manhood of the nations giving itself so generously, with so little thought of self,—the battle-fields — hospitals — the desolated homes,—the awful untold miseries of the people in the invaded districts. One saw it all, but one could not put any of it into words; I only said softly:

"Thou knowest, we but dimly guess,
The day's long toil, the night's distress,
And all they do and bear."

"Yes," she said, "that's it. You know, I cannot tell how my dear lads are faring . . . I have to wait . . . I can just put them into His hands every day and every hour, and say, 'Lord, Thou knowest.'

"And then one thinks of the sons and husbands of the thousands and thousands of other women just like me, loving their men just as I love mine, suffering just the same anxiety for them,—all the women of the nations,—and the poor suffering people where it is all going on, one can just spread out the different needs and names before the Lord, and say, 'Lord, Thou knowest.'

* * *

"'Filling up that which is behind of the sufferings of Christ'—what can those words mean? Can it be that we are chosen for this, and that through all this suffering, we are being permitted to fill up 'that which is behind,'—that this suffering of ours, united with His, will be a sort of cleansing and redemption for the nations. Can it be?

"'Why do people have to suffer so much?' a woman said to me the other day. I couldn't tell her. I don't think anyone can explain it to people's *minds*. I don't think our Blessed Lord Himself explained it. But He suffered, and that seems to tell our *hearts* why it is. I got her to come to the Church with me and we knelt down there together, and

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His Blessed Face looking down seemed to say something like this, 'For us men and for our salvation, He came down . . . and suffered.' I remember a sermon once pointing this out, suggesting how, wherever people suffer, in battlefields or hospitals, or accidents, or wherever it is, Christ is there in the very thick of it all, He is suffering with everyone of His suffering children, in the thick of it with them. . . ."

There came into my mind the beautiful verse of a hymn on the Twofold Sacrament of His Presence,—

"Oh! wondrous Presence on the sick man's bed,—
Oh! wondrous Presence in the broken bread,—
'It is My Body, tend it tenderly;
It is My Body, eat and live by Me?'
Great two-fold Sacrament, vouchsafed to prove
The living Presence of undying Love."

I have since recalled some touching verses, about the theatre fire in 1903 in Chicago, by Hugh Macnaghten, not written exactly for our present circumstances, yet having a wonderful application to them:

"Surely He Hath Borne Our Griefs."
We might have spared Him this,
The worst of all the sorrows of the year.
The many children whom He held so dear,
The women and the men
Who shared His creed,
So wonderfully fashioned in the womb,
So wisely loved, and then,
Through human thoughtlessness or greed,
Condemned to this unutterable doom,—
We might have spared Him this.

He has so much to bear:
In every pang of every stricken heart,
Throughout His universe, He claims a part,
And wanders up and down
By street and square,
And sees the travail of the souls of all
In every pitiless town
Or in the fields, and makes it His:
He feels a wound when fluttering sparrows fall;
We might have spared Him this.

Think what it must have been,
To love the children as He loves alone,
And this through every day to have foreknown,
And this through every hour
To have foreseen.
Is any other sorrow like to His,
Who having boundless power,
Beheld our agony of need,
And died again with all—(Oh! hearts that bleed)—
Yet could not spare us this?

"I often wonder," my dear old friend went on, "why so many think it wrong to pray for the departed. I did once, but God has shewn me more of His mercy. How can anyone think that God's grace is not with the men who are fighting so bravely and unselfishly—*giving* themselves in a way that must be dear to Him;—there is a sort of expiation in it, as if through the death and dangers they are facing, the Lord was speaking to them and drawing them to Himself.

"And for those who fall—doesn't He follow them into the life beyond this? I feel sure it is so, and I pray continually that the work of His grace may be carried on and fulfilled in them, and that their souls may be precious in His sight . . . Surely, surely. . . Thank you, my dear, for listening so long. I have been thinking aloud, a thing I don't often do except when I am alone. But all our hearts are opened to one another now in a new way, and I feel you have understood."

* * *

And the experience of this one mother in this one Canadian town, brought home to me with new force, how we in Canada are linked with the other nations, sharing, through our own experiences, their fears, their anxieties, their conflict, their suffering, and may we not hope their faith,—a unity of pain and grief, indeed, yet purified and hallowed by faith and love and prayer.

"O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us and all those for whom we pray, we humbly beseech Thee, O Lord."

Honour Bright.

A prayer in its simplest definition is merely a wish turned God-ward.—*Phillips Brooks.*

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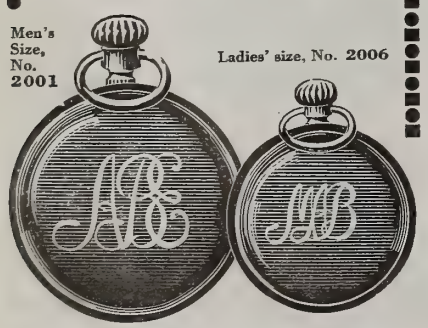

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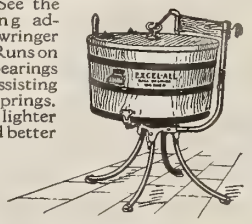

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The Week

To Our Readers

WE ask for the sympathetic consideration of all our readers at the present time. Owing to the war we are compelled to cut the paper in nearly every direction.

Thanksgiving

REPORTS reach us of Thanksgiving Services all over the country. Accounts of many beautiful services in tastefully decorated churches, of well rendered anthems, over-flowing congregations and hearty singing have been sent us from every diocese in the country. Our only regret is that pressure upon our space has prevented us from publishing them in full. It is evident that our Church people are realizing that while the present is undoubtedly a time for national humiliation, confession of sin, and self-abasement before God, yet it is meet and right to render Him joyful thanks. Was there ever a time when Canada and Canadians had more reason to render thanks to God than the present? We have only to compare our condition with that of the Mother Country, with that of Germany, Austria, France, or Belgium to realize how peculiarly fitting a thanksgiving service is at this time. There is joy in the plenty of the harvest. There is thankfulness that while our fellowmen in Europe have been mowed down by the thousands, yet our countrymen here so far have been spared. Our land is unravaged. Our churches and homes have been spared. Our industries are continued to a large extent, the financial outlook is fairly bright, although some have suffered severe loss. Are not all these, and many other, matters for profound thankfulness? God has watched over us with wonderful care. Let us still continue to thank Him.

Children's Day

SUNDAY was Children's Day, a day set apart by the Church in Canada to be used as an opportunity for bringing before the Church the importance of religious training for the young. And a most important matter it is. Children—we are constantly saying it—are the country's great asset, and too much time and care cannot be bestowed upon their education, their training, their development, their future citizenship. Long ago, when education was not considered a matter of sufficient importance to be undertaken by the state, religious training played an important part in the scheme of daily instruction and was largely undertaken by the Church. But *nous avons changé tout cela.* Now we are dependent to a great extent upon the efficiency of the teaching in our Sunday Schools for the production of a large body of faithful and instructed Churchmen and Churchwomen in the future. But no matter how great the care bestowed by Church and Sunday School, nothing can take the place of the home influence upon the spiritual life of the child. The parents' influence is of paramount importance, no matter how ably supplemented by Church and Sunday School. We hope Children's Day has helped the parents to wake up to a realization of this fact. It is almost impossible to think of anything in connection with children at the present time without at once having one's thought drawn to the helpless little children in France and Belgium. We hope that every child in Canada will offer up a prayer to God on behalf of Christ's little ones in those countries where war is being waged.

Canadians at the Front

CANADA is to be ready to send another contingent of 22,000 men as soon as possible and mobilization has recommenced. There will be no lack of volunteers; all realize the nation's danger and their personal responsibility in the matter. It is sincerely hoped that the force now being formed will contain a larger percentage of Canadian born men than the former contingent. We do not know the exact numbers, but there can be no doubt that, so far, the number of Englishmen in Canada who have volunteered is largely in excess of the Canadian born. It was natural that the Englishmen should rush to volunteer, but we do not believe there will be any holding back on the part of the Canadians themselves. Canada will send forth the best she breeds quite willingly. England is at war, then so is Canada. All value the freedom for which th y are contending; they know that if they were in a conscript country they would have to heed their country's call, no matter how urgently needed at home or how pressing the business claims. All believe in the justice of the cause for which they are at war, which, expressed in the terse words of the Prime Minister of England, are—"To vindicate the sanctity of treaty obligations; to assert and enforce the independence of small free states, and to withstand the arrogant claim of a single power." We are proud of our young men who are going out to fight for King and country, rejoicing to belong to an Empire which holds to truth and honour.

As Others See Us

IT is interesting to see ourselves as others see us at a time of great national crisis. Canon Deedes, rector of a large London parish which is responsible for a mission district in British Columbia, happened to be a visitor in Fort George in the interests of the mission on that memorable Sunday of August 2nd, when the first news arrived that the British Empire was likely to be involved in the present European War. In an article which appears in the last issue of *The Church Times,* describing the Pioneer Mission Work in British Columbia, Canon Deedes gives a vivid description of how the call to arms was responded to by Canadians and records his impressions of the feeling in British Columbia and in Canada generally with regard to the war. He says that though the news received was so vague and contradictory that it was impossible to tell what was happening, yet people clearly realized the magnitude of the struggle before them and calmly accepted the situation as inevitable, never supposing for a moment that the Home Government could possibly repudiate their pledges in view of the invasion of Belgium. Enthusiasm prevailed and there was a stern determination among all classes to throw in their lot with the Old Country and have a share in upholding the principles of justice and liberty. Englishmen made preparation to return to England to offer their services to their country and those who could not go themselves helped to facilitate the departure of the rest by taking charge of their business or land during their absence. The response on the part of the northern people is all the more remarkable because they were just emerging from a period of great financial depression to what promised to be a time of comparative prosperity, which the outbreak of the war nips in the bud. Canon Deedes continues: "There was the same determination in every place I visited to face the effects of the war calmly and fearlessly, and to make any sacrifices that might be required to meet the needs of the Empire. The generosity of the gifts of Canada are a matter of common knowledge and need not be dwelt on here, but no one will ever know the way in which private individuals have, at great personal inconvenience, subordinated private interests to public claims and given ungrudgingly of their best. Everywhere troops were drilling; men were joining regiments which already existed, or forming new ones; and there was a regular exodus from the west to the east as the trains carried the troops to the great camp at Valcartier, near Quebec, for their final training. Nor were they unmindful of the public safety, for every bridge, culvert and tunnel from Vancouver to Quebec (a distance of some 3,000 miles) was guarded night and day by pickets, the guards standing at attention and saluting as the train passed through. The evidences of loyalty and devotion to the Old Country were unmistakeable; nor was this feeling confined to men of British blood and descent. It was apparent also among

men of all those races who have found their home in the new world, and are proud of their connection with the British Empire."

THE semi-annual meeting of the Board of Management of the M. S. C. C. met at Ottawa last week. It was decided that no fresh obligations should be undertaken for the present and no new missionaries sent to the field, even to fill the vacancies of those who have died or resigned. All will recognize the wisdom of this precaution and it is hoped that every endeavour will be made that there will be no appreciable decrease in our missionary givings this year. The present is bound to be a time of anxiety for those who are closely connected with the financial end of our mission work. Our foreign missionaries are entirely dependent on us and any reduction in their already inadequate stipends would mean added distress and suffering on their part and a consequent loss in the work of the extension of Christ's kingdom. It will not do to take the money which in other years we have given to the cause of missions and give it to other funds which the present upheaval has made necessary, no matter how imperative the demands. Undoubtedly the Patriotic and other funds have received, as is quite right, large amounts of money from generous donors, but the spirit of giving large amounts to these funds at the expense of the Church's needs must be sternly guarded against. "These ought ye to have done and leave the other undone." Wage-earners in the cities and in our large industrial centres may find an increased difficulty in meeting their financial obligations for missionary givings this year, but the country parishes have had an abundant harvest and good prices and it is hoped will make use of this opportunity to make good any deficit on the part of the city churches.

Robbing Peter to Pay Paul

Our Old Country Letter

September 30th, 1914.

A LETTER has been sent by the Archbishop of Canterbury to the Diocesan Bishops of England and Wales, asking for more help from the clergy all over the country in securing the complete and efficient administration of the Prince of Wales' Fund, so far as it concerns the giving of separation allowances and such other aid as they may be entitled to receive, to the families of our absent soldiers and sailors. Owing mainly to their own lack of information, there have been many cases of hardship to these, which the intimate local knowledge of the clergy should be able to prevent in future. They are asked to explain to the poor people concerned, the exact conditions under which allowances can be given and remittances received. Of course many clergy will have been doing this on their own initiative, but the Primate's request means that they are now officially requested to first study the details and then actively bestir themselves in seeing that no further ignorance or inability shall deter these poor women from the receipt of whatever may be due to them.

* * *

I think I must give you verbatim the very moderate comment of our leading Church paper on the recent action of the Government as regards the Welsh Church Bill, and by inference also the Home Rule Bill. "It was right and inevitable that the House of Laymen, as representing the lay element of the Province of Canterbury, should take an early opportunity of registering a formal protest against the treachery of the Government in regard to the Welsh Church Act. It will shortly meet to this end, and we do not doubt that the protest will be at once dignified and weighty. The protest of Wales itself has been postponed by its Bishops until the public mind shall be less closely occupied with the war. Our admiration of the manner in which that struggle is being conducted by the Government makes it grievous to have to say that in the matters of Home Rule and the Church in Wales they have acted with extraordinary dishonesty and the most flagrant treachery. They have deliberately taken advantage of the patriotism of their opponents to consummate a breach of faith which will become historic. Yet so vital is it that we should continue to present a united front to the enemy that even those who, like ourselves, feel most keenly this shameful betrayal, will reserve their fire until a more propitious occasion. There were two outstanding reasons why the bill (for Wales) should not have been passed at the present time. The first is that, as the Primate pointed out, leading Non-conformists themselves were scandalized, and indeed incredulous, that the Government should dream of passing it at such a juncture. The second is that, at a time when the financial strain is universal, it will be impossible to raise the money to re-endow the Church in Wales. That the Government should have refused to stay the preparations for putting the Act into operation was a refinement of malignity."

If all this is true in regard to Wales, how much more so for the Irish Church, which has so sturdily maintained itself for over forty years, but now with the hopeless impoverishment of the upper class, added to all these new adversities, can less than ever hope to withstand the well-known oppressions and the ceaseless encroachments of the Roman Catholic majority.

* * *

I told you before about the large number of our junior clergy who, when all available posts as chaplains to the troops had been filled, begged to be allowed to go to the front as combatants rather than not at all, and of how the Archbishop of Canterbury had decided against their doing so. This week I see a forcible suggestion of how to utilize such zeal consistently with their holy office. *The Guardian* says: "The Church is very slow to realize the unparalleled opportunity which the war presents to her, in the direction of evangelizing the young men of the nation now assembled in hundreds of thousands in camps, barracks, and billets. In addition to more than half a million men of the New Army, over a quarter of a million Territorials are under arms within these shores. Not all of these are yet accessible, because a certain portion is still living at home, while being drilled and prepared; yet a colossal task lies before what may be called amateur chaplains—for it is obviously impossible to appoint a sufficiency of chaplains on the establishment. The existing organizations, such as the Church Army, admirable as they are, are utterly inadequate to the task of looking after the spiritual welfare of these vast masses of men. Never has the scarcity of clergy, especially of young clergy, been more severely felt, and the Religious Orders among us are too few to make a substantial difference. Much, no doubt, may be done by the parochial clergy where troops are concentrated, and it is mainly to them, and to unattached priests, that we must look for help in this emergency."

The Church has a unique opportunity with the Territorials at this time. We have heard with envious interest of the power of comradeship between priest and man in France. Our own Church has been crying out for years for men, men, men. Now she has massed before her the flower of her manhood, the most public-spirited of her sons, men of the kind that will not only abide soberly within her fold, but bear her burdens and face the heat of her battles. But she is not among them with sufficient force to conquer. "You could do anything with these men in these first days, but we never see a clergyman," said a sergeant to me five weeks ago. "The Church has lost one chance, let her not lose what remains."

We cannot think that such an appeal will go unheeded, but the pity is great that, as this writer says, five weeks have already passed since mobilization.

* * *

The allusion above to the French priests who have joined the colours, recalls to me an interesting letter from the English Chaplain of St. George's, Paris. He says: "The 'Service Militaire' has drawn into the ranks of the French Army no fewer than 22,000 French priests. I was talking to a group of English soldiers in Paris when two French Tommies came up and spoke to me, having recognized that I was an Anglican priest. One explained to me that he was a Jesuit priest, a missionary from China, and introduced his friend as a Dominican prior. The Jesuit told me that two of his companions had just been killed in action. These two priests welcomed me in the most brotherly and affectionate manner, and insisted on taking me to their barrack-room and giving me tea (the English drink). I am bound to say that I should not have recognized it as tea. It tasted like a concoction of weak hay, drunk almost cold in a tumbler, without milk or sugar—but they did their best for me, dear fellows. They told me that their fellow-soldiers came to them for their confessions. Enormous numbers in the ranks seek the ministrations of their combatant priests before going into action, and I should not be surprised to find after the war is over that the attitude towards the Church is far more friendly than in the past. How can it be otherwise now that the army in the supreme hour of its need is permeated with and ministered to by these devoted soldier-priests?"

* * *

The English Church Lads' Brigade has now, approved by the War Office, finished arrangements to raise a special battalion of its members and ex-members for the new army, and enlisting for this is now taking place all over the country. Many a poor slum lad, for long years past, has been helped and raised by this Church organization, which has combined kindly instruction and personal influence with its semi-military training, little guessing how bravely and how readily, at this crisis, such altruistic efforts would meet with their reward.

FAITH IN GOD

THERE must be some people who have at some time or other found the horror of the present war a trial of their faith in God. We, therefore, need to view it in the light in which God means us to view it and to learn the lesson about God and man which He means to teach. We cannot avoid the horror. We read of the enormous loss of life of our own and the enemies' soldiers; of the barbarities committed in the field upon the maimed and the wounded; of the outrages to which helpless women and children are subjected; of an utter disregard for the humanities in the treatment of non-combatants suspected of committing injury; of the devastation of priceless art treasures at Rheims and Louvain; and then when we turn from all this horror and bloodshed and try to think quietly and to pray we are forced to face the fact that faith in God and in His wisdom are being put to a severe test. And we cannot help asking, is all this war in accordance with God's will. Is it His work? Is it possible to reconcile all this cruelty with our belief in the universal goodness and fatherhood of God?

War is only possible with God's permission because He has given to man free will. It is not part of God's plan of education, nor is it God's will that brothers should slay brothers. Neither is it a proof that the power of the devil rivals the power of God, but it is a proof that man's free will can be easily, persistently, and disastrously submitted to evil influences. When as a result of that evil influence men or nations for aggrandizement, greed, or for vanity, make war, or provoke war, then God does undoubtedly use the evil that man has wrought for instruction, correction and improvement. There is a pride that does not believe in humility until it falls, and there is a national pride that does not acknowledge or regard the justice of God until He shews Himself to be the Lord God of hosts. Such nations believe in His power, and His greatness, but they regard Him as of the same temperament, the same ideals, and the same tendencies as themselves. At no time has Europe in the last 500 years shewn so distinctly the need of correction, of humbling, of realising God. The war has come because man has become self-willed, and so estranged from God, but God will and does use the most regrettable acts of His children for the benefit and future welfare of the human race.

Everything depends on our conception of God Himself, His purpose in creation, and the means which He has used through the ages for the development in nations and individuals of a higher conception of Himself. We must consider the story of the human race is the story of the development in man of the consciousness of the indwelling of the Spirit of God. We are familiar with the idea of an expanding conception of God, but the shock to our faith is that in this war both sides are appealing to God for His help and are equally convinced that they are doing His will. And it is rather puzzling to reconcile this conviction on the part of the Germans who have outraged all the rules of civilized warfare, while still believing they are the chosen people of God, with our faith in God as a real person and not a creation of man's imagination. The explanation is that there are higher stages in the development of national life and in the conception of God than the Germans have as yet reached. Our national ideal is that the real strength of a nation lies in righteousness and justice and humanity. Germany sees in the law of evolution and progress through struggle only the merciless idea that might is right, that the end justifies the means, that in war there is no morality but expediency. And this false conception of the development of man has become for them almost a religious faith. It is this difference in ideals and conception of God that makes the war primarily a religious war. History teaches us that war is one of the means which God has always used for the purging of a nation of false ideals and for bringing it nearer to His will for man. So, when we pray, let us strive to conform our conception of God with the highest that has been revealed to us, not cherishing hatred or bitterness of our antagonists, but with the firm conviction that this war will strengthen men's faith in God as the ruler of men and that in His way He will bring out of it a truer conception of His will for the nations of the world.

The Church in the West

IN the hope that readers of Church Life will find the same interest that I have in the work of missionaries in the West, I am venturing once more to draw upon the latest reports of the Archbishops' Western Canada Fund.

Here is an extract that throws light on the circumstances of settlers in their early years on the land as well as on the conditions under which pioneer missionaries work: "Soon after I spoke to several people about making an effort to start church building. There were many offers of help; some said they could give a few dollars, others would help with labour. One man said he was sorry he could give no money at present, and told me his wife had just made some garments to send to a friend, and when she had her present ready to send, they had no money to pay the postage, but he said he would help on the building. We held a meeting at the school-house; there was an attendance representing fifteen families. Five people had driven ten miles and they said they realized they could not get a Church nearer to them for many years, so they would like to help build and they attend the services at the Church, whenever the weather permitted them to travel."

Here is an experience that fortunately appears to be exceptional: it must have tested the courage and perseverance of the missionaries:

"It was quite dark and pretty cold when we arrived there, and the moment we got off the train we had a feeling of 'not-wantedness.' This was considerably intensified when we tried to get some breakfast, but were refused point blank—'turned down flat' as the expression is out here. We tried several people but nobody would take pity on us, and there was nothing for it but to walk up and down till the store opened at 9 a.m., when we invested in a tin of sardines, some biscuits, a pound of butter and a tin-opener. There being no obvious place to eat, we decided to remain where we were, and proceeded to camp in the open just outside the office. . . . A friendly miner took pity on us in the evening and gave us some supper, which was much appreciated, as it was our first decent meal for the day.

"At first there was quite a little opposition, and the first time I went into the cook-shack for breakfast I was the butt for the exercising of the wits of a pretty tough bunch of men. But the wit was of rather an inferior order, chiefly composed of blasphemous and profane remarks about parsons in general, and when they saw they weren't going to get a rise they gradually desisted. Now, I am glad to say, the opposition has almost entirely gone and the 'boys' are extremely good to me."

"We have a Sunday School of between forty and fifty kiddies, and there are generally thirty or forty at the services. But what has been more encouraging than anything has been the way they have turned out for celebrations. T. came up to celebrate a month ago, and although it was a week-day we had twenty communicants, fourteen of them men."

The following extract from a newly arrived missionary seemed to me particularly interesting:

"Several things seemed to strike me rather, I suppose, as a newcomer. One was the poverty among the homesteaders all through that district, who have a hard fight against huge odds during the first few years. They live from hand to mouth, going to work in construction camps and lumber camps for six months of the year to earn money enough to enable them to live on their farms for the next six months. What I suppose impressed me most of all was the wonderful way in which the members of all the various denominations work together. . . D. was very busy church building; he had no less than three churches in course of construction while I was with him and two just finished. They were mostly built by volunteers, the people giving so many days' work in lieu of money, and here were Baptists, Methodists, Presbyterians, and also Roman Catholics working side by side in building Anglican Churches in which, they knew, only the Anglican service would be held, but they seemed to realize that their religion was of more importance than their religious differences. In time, I think it likely that many of them will find their home in the Anglican communion."

G. H. B.

The Church in Canada

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We sincerely hope that our readers will understand our difficulties in the present emergency. We have to reject articles, letters and news for lack of space.

ALGOMA

On the Feast of St. Michael and All Angels (September 29th) an interesting ceremony took place which is likely to prove an important milestone in the history of the Church—the Anglican Church of our much loved Empire. In the presence of many of the C.P.R. officials, in view of the great trains which fly from east to west, the foundation stone of the new church and parish room of St. John the Divine, Schrieber, Ont., was *"well and truly laid"* by the Chancellor of the Diocese of Algoma, A. C. Boyce, Esq., K.C., M.P., D.C.L., After a brief introduction by the incumbent, the prayers having been said and suitable hymns sung by the choir, all of whom are workers, and connected with the great main line, the Chancellor being supported by the superintendent, A. H. Boyd, Esq., and other of the well-known officials. The incumbent was able to announce that they were now nearly in view of the power to claim the generous promise of Lord Strathcona, made shortly before his much lamented death.

The Chancellor gave a most stirring speech. He spoke in glowing terms of what had been done and reminded the people how H.R.H. the Governor-General would have laid the stone had he not been suddenly called east to fulfil important duties. He alluded to his own previous connection with the town, which he had known from an early age in his life, and most liberally promised to help it in every way that lay in his power.

FORT WILLIAM

After acting as incumbent of St. Thomas' for the last three years, the Rev. A. A. Adams has been recalled to the Diocese of Keewatin, and been appointed to the Church of St. Mary the Virgin, Sioux Lookout (Graham) Ontario, to succeed the Rev. J. A. Atkinson, who is removing to British Columbia. Mr. Adams begins work in his new parish November 1st, All Saints' Day. Much regret is expressed on all sides at Mr. Adams' removal from Fort William, as he has actively identified himself with the Y.M.C.A. and other organizations for the better welfare of young men.

CALGARY

After eighteen years of service in this diocese and four in Saskatchewan, twenty-two in all, under the same Bishop, Archdeacon Hogbin, who has no stipend attached to his archdeaconry, finds it necessary to ask the Bishop's leave to seek work elsewhere.

EDMONTON

Rev. Norman Ashby, who has been rector of St. Andrew's Church, Edmonton, for the past two years, has resigned his charge and will return to England shortly. Mr. Ashby will be much missed in Edmonton.

Rev. W. Leversedge, incumbent of St. Stephen's, Colchester, has resigned to take charge of Tofield, lately rendered vacant by the resignation of Rev. J. A. Partridge.

Rev. J. H. Sheppard has been appointed rector of Wetaskiwin, and will enter upon his duties early in November.

The Bishop of Edmonton left on Friday, October 2nd, for Ottawa to attend a meeting of the M.S.C.C.

Mr. Harold Ince and Mr. Arthur Wilbraham, two licensed lay readers of the Diocese of Edmonton, have left for St. John's College, Winnipeg, where they will proceed with their theological course.

During the last week in September Rev. C. W. McKim, of Christ Church, and Rev. C. Carruthers, of Holy Trinity, Edmonton, attended a meeting of the Board of Emmanuel College, Saskatoon. Mr. Carruthers spent Sunday, September 28th, in his former parish of Lloydminster, the Harvest Thanksgiving Services being held on that date.

Several members of the Edmonton Mission have offered themselves for the service of the Empire. Mr. J. B. Bickersteth, a former member who was expected to return to Edmonton as a lecturer in French at the University of Alberta, has joined an English cavalry regiment and hopes soon to be at the front.

Rev. C. H. Bailey, who has been for the past four years assistant rector at St. Faith's Church, Edmonton, will return to England next month and will probaby take up work there. Mr. Bailey has made many friends in Edmonton and will be greatly missed. His place is being taken by Rev. W. Ball, of Paddle River.

Rev. O'Neill Fisher has been placed in charge of the Greencourt Mission, while Rev. A. MacMichael takes his place at St. Michael's.

HURON

OTTERVILLE

The work on the new Memorial Church in this parish is progressing splendidly. A good number of men are working on the hall and church and it is expected the roof will be on before the very cold weather. The whole building is the gift of H. E. Bullock, Esq., Chicago, and when completed will be one of the most beautiful in Ontario. Much of the responsibility of erection lies with the rector, who is a fully qualified architect.

MONTREAL

There passed away on Sunday last at Westmount a very old resident in the person of Col. James Fielding Sweeny, late Staff Officer of Pensioners for the district of Montreal. Col. Sweeny, who was formerly attached to the 12th and 83rd Regiments, settled at Westmount when it was known at Cote St. Antoine, and was instrumental in forming the church and parish of St. Matthias, the first services in connection with which were held in his house. For many years he represented the parish in the Diocesan Synod as lay representative and took the keenest interest in all that concerned it. He had been in failing health for some months past and consequently his death was not wholly unexpected. His wife having predeceased him four years ago, he leaves a family of four sons, the eldest of whom is the Bishop of Toronto, and six daughters, three of whom are married. The interment took place on Tuesday in the family plot at Mount Royal.

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NIAGARA

It has been announced that Rev. Derwyn T. Owen, rector of Holy Trinity Church, Toronto, will succeed Very Rev. Dean Abbott as rector of Christ Church Cathedral. He will commence his duties at the end of the year.

PORT DALHOUSIE

The Deanery of Lincoln and Welland met here on Tuesday, October 6th. There were present—Ven. Archdeacon Perry, Rural Dean Garrett, Reverends Broughall, Almon, Motherwell, Ballard, West, Prie[illegible]ar Curzon-Jones, Archer and Ferguso[illegible]. Rev. Canon Gribble was a welcome visitor to the deanery. There was a celebration of the Holy Eucharist in St. John's Church at 10.30 a.m., Venerable Archdeacon Perry being the celebrant, assisted by the Rector of the parish. The Archdeacon preached an able sermon from Gal. vi., 14. Lunch was served in the Parish Hall at 12.30 by the ladies of Port Dal-

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housie and Jordan. An interesting programme was given in the afternoon consisting of a review by Rev. W. L. Archer of Herbert Kelley's book: "The Church and Religious Unity," and an account by Venerable Archdeacon Perry of the Church Congresses visited while in England. A letter of congratulation is to be written to Canon Piper, of Thorold, who is with the Canadian Contingent in England and assuring him of our prayers. The next meeting of the deanery will be held in January at St. George's Church, St. Catharines.

QUEBEC

QUEBEC

The clergy of Quebec presented the Rev. Canon Scott with a pair of field-glasses on the eve of his departure to England with the troops.

THETFORD MINES

Rev. P. Callis has left Thetford Mines to succeed Rev. Vere Hobart as incumbent of East Sherbrooke.

MARBLETON

Rev. John Young was married to Miss Muriel Hanington, of Montreal, at the Church of St. John the Evangelist, Montreal, by the Rev. Arthur French. The service consisted of the marriage rite followed by the Nuptial Eucharist. The service was fully choral.

TORONTO

The Bishop of Toronto was present last Monday evening at the Re-opening Service of St. Nicholas' Church, Oaklands, after enlargement. The buildings have been enlarged from a seating capacity of sixty to nearly three hundred, and half the work has been done by the men of the congregation, under the superintendence of the rector's warden, Mr. G. Davis. For the past four months the men have turned out to work night after night. And the result is a handsome church built of wood, sheeted with Georgia pine and lighted by electricity, with a liability of only $139 not met hitherto. Special mention was made at the service of the following gifts: The pews, donated by the Misses Russell in memory of their father and mother, the late Mr. and Mrs. John Russell; the windows, donated by Mr. and Mrs. G. F. Davis; a Prayer Book, promised by Mrs. Osborne in memory of the late Rev. Dr. Osborne. The church was well filled on Monday evening and the Bishop preached upon the subject of service and love.

Diocesan Monthly Board Meeting of the W. A.

The beautiful, sunshiny day on Thursday, October 1st, made it possible for an unusually large number to attend the Diocesan Monthly Board meeting of the W. A. held in St. John's, West Toronto.

Mrs. Cartwright was in the chair. In her address she dwelt upon the subject which at present is uppermost in every mind.

There are many thoughts brought out by the war, but we are all agreed that we are committed to it as much as the English are and must take our share in the crusade. How can we best help? Chiefly by prayer—prayer for those in authority; prayer for our soldiers and sailors (especially our own soldiers); prayer for those who have suffered, and above all let us pray that this calamity may be over-ruled to the glory of God, and that this present suffering may bring about redemption.

The officers read their monthly reports.

The corresponding secretary reported five new life members. The treasurer's receipts were $1,364.71; expenses, $5,249.55. The triennial thank-offering amounted to $3,500, almost double the sum collected during the last triennial period. The Dorcas Department sent out eight bales to the foreign field and forty-eight bales to diocesan and domestic missions, besides an organ, a washing machine, a sewing machine, three surplices and one cassock.

The school at the Pas, Saskatchewan, was opened on October 1st. It is interesting to note that two of the assistants in the school (Miss Olive Hitchcock and Miss Nora Moody) were educated from the United Thank-offering and that the W. A. have provided forty bales of clothing, etc., for the school.

A service for junior branches will be held in St. James' Parish House on Saturday, October 24th, at 3 p.m.

Seven new books have been added to the W.A. library, most of them on "India," the subject for mission study this year.

A Christmas card and a very beautiful calendar have been prepared by the Literature Committee and will be on sale in November.

The secretary of booklets will be very glad to get orders ahead, as the committee are anxious to circulate these cards as widely as possible.

The Secretary-Treasurer P. M. C. gave some interesting diocesan items. Scarboro and Thornhill have become self-supporting parishes. Rev. E. W. Gardner, from Labrador, has volunteered to undertake duty at Apsley for one year. Four thousand four hundred and sixteen "Leaflets" were distributed this month. The Babies' Branch has thirteen names added to its list, and the Hospital Committee paid seven visits.

The E. C. D. fund amounted to $209.11 and was divided as follows: $75.00 for work among East Indians in Vancouver; $25.00 toward rebuilding school at Yale, B.C., and the balance to Roak Bay Hospital, B.C.

The Rev. Canon Plumptre gave a very helpful address at the noon hour, basing his remarks upon the 72nd Psalm.

The address was the first of a series on "The King and His Kingdom," which will be given at the ance to Rock Bay Hospital, B.C.

Mrs. Cummings spoke about the work being done by "The Women's Patriotic League," referring especially to the seriousness of the present lack of employment among women. Later a resolution was passed by which the W. A. undertook to look up all their members, and if any were seeking employment, the cases were to be reported to the corresponding secretary at once, and she would communicate with the "League."

Mr. and Mrs. Millman, from Japan, were very welcome visitors. In a most interesting address Mr. Millman told about his work in Tayohashi, the most southern prefecture in the Canadian Diocese in mid-Japan. Much of the work is among people who are engaged in the silk industry. In the smaller places the people are closely connected with the local shrines of the temple and are completely under the influence of the priests, consequently the missionary has many difficulties, but he feels there is no cause for discouragement. The converts, though few, make splendid Christians and he feels confident that in God's good time the Pentecost will come.

The next meeting will be held in Christ Church, Deer Park, on November 5th.

Anglican Laymen's Missionary Movement

Nearly one hundred Toronto laymen, together with a number of clergy of the city spent last Saturday afternoon and evening in conference upon the work of the Parochial Missionary Committee. Previous to the conference there was held the annual meeting of the Toronto Central Committee of the Anglican L. M. M. The report presented to the meeting noted progress during the past year in missionary givings, the total from the parishes in the city being $97,232, as against $89,444 for the previous year. All but twelve parishes had increased their givings, but the goal assumed at the beginning of the L. M. M., namely, $150,000 per year from the Anglicans of the city, remains unachieved.

Following the formal business meeting was a most useful conference upon the works of a parochial missionary committee in which Rev. E. C. Cayley, Mr. E. H. Wilkinson and Rev. D. T. Owen took part.

At 6.15 adjournment was made for supper, following which Archdeacon Cody gave a rousing appeal to the men present to maintain all our missionary activities at full strength this year in spite of every difficulty.

The whole conference was concluded by a most telling address by the Bishop of Keewatin on some of the conquests of the Cross among the Indians of the north.

G. F. S.

Considering the present financial stringency and the inclement weather during the Exhibition, the financial results of the cafeteria were most satisfactory. The net profits were $1,321.29. The proceeds will be devoted as usual to the reduction of the debt on the Lodge at 109 Pembroke street.

Brotherhood of St. Andrew

A good meeting of the Toronto Junior Local Assembly was recently held in St. Mark's Schoolhouse, Parkdale, on Monday, October 5th, with a large number of juniors and many seniors in attendance.

Mr. John Maughan, jr., President of the Assembly, was in the chair and

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the speakers were Mr. C. C. Stenhouse, Mr. Clarence Lightfoot and Mr. A. R. Lyle. The addresses given were timely and instructive and those present were amply repaid for their attendance.

The President announced that the campaign for new junior chapters was going to be prosecuted more vigorously than ever and steps had been taken to secure an expression of opinion as to the advisability of forming a junior chapter in every parish which had not one at present.

WOODBRIDGE

On the 5th and 6th of this month the Ruri-decanal Chapter of West York held its autumn meeting at Woodbridge. On Monday evening service was held in the parish church by Rev. W. Evans, the incumbent, and Rev. R. Gay, the sermon being preached by Rev. T. W. Paterson. On Tuesday morning Rev. T. W. Paterson celebrated Holy Communion, assisted by Rev. W. Evans. At the business meeting the devotional hour was taken by Rev. A. J. Fidler, the reading being Acts ii., 42 to end of chapter. Very thoughtful and instructive papers, followed by interesting discussions were given by Rev. R. Gay and Rev. Gordon Matthews on "The Virgin Birth" and "The Church's Problem in the North-West." In absence of the Rural Dean the Rev. Canon Morley presided over the meetings. The next meeting of the deanery will be held at Eglinton on the 8th and 9th of February.

MOUNT DENNIS

The Church of the Good Shepherd is situated just outside the city limits in a quickly growing working class district of 4,500 inhabitants.

In two years the congregation has erected a basement, which has been paid for, have cleared the land and have also paid for all the bricks now on the ground and have got nearly roof high with the brickwork. The work will have to stop unless a sum of $2,000 (approximately) is raised at once.

All the usual organizations are established and in a flourishing condition, but have to use the same room for their meeting that is used for services. The space is inadequate to accommodate the Sunday School successfully.

The other denominations are building or enlarging and the Anglicans must not be behind in providing a suitable church and accommodation for those who have been brought up in the faith of the Church of England.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE

NOTWITHSTANDING the fact that several members of the University, past and present, have volunteered for active service and gone to the front, the attendance at Bishop's College this session is remarkably good. There is a large entry of new students somewhat in excess of the record of previous years, and the total number will be about the same as last year. Lectures commenced on the 24th of September.

The new lecturer in Natural Science, Mr. Norman C. Qua, M.A., has entered upon his duties and his appointment is of considerable importance in strengthening the science teaching in the Arts course.

Professor Call, who spent most of the vacation in Switzerland, was prevented by the war from taking a post graduate course at the University of Freiburg. He had some difficulty in reaching England, but arrived safely at Lennoxville in time for the opening of term. Mr. Richardson's arrival was also delayed by the war conditions on the other side, but he arrived on the very morning of the opening, just in time to give his first lecture, and work in all departments was consequently resumed punctually.

SUNDAY SCHOOL COMMISSION

SCHOLARS' EXAMINATIONS

THE annual examinations on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1913-14 will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, November 28th, 1914.

Applications for questions papers should be made not later than October 20th to the Sunday School Secretary of their diocese, stating the number of copies of each paper, Junior, Middle and Senior, they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work and one on the Prayer Book Lessons and Prayer Book Memory Work. Candidates are required to pass in both Scripture and Prayer Book papers in order to receive the full certificate of the Commission.

In connection with these examinations three silver medals are open for general competition, one in each of the three grades.

R. A. Hiltz,
General Secretary.

N.B.—All scholars under 12 years of age take the Junior examinations; all from 12 to 15 years take the Middle; and all 15 years and over take the Senior.

SEMI-ANNUAL MEETING OF THE SUNDAY SCHOOL COMMISSION

THE Semi-Annual session of the Commission was held in the city of Ottawa on Wednesday, October 7th, in St. George's Parish Hall. Although this was a postponed meeting it was one of the largest in the history of the Commission. There was a fine spirit of unity and enthusiasm. The members vied with each other in their anxiety to push forward our Sunday School work. The proceedings began with a celebration of the Holy Communion at 8 a.m. with an attendance of thirty members. Canon Rexford presided at the meetings and brought to bear upon all subjects under debate the most comprehensive knowledge and practical counsel. The report of the General Secretary showed a truly wonderful amount of work accomplished. What with attending diocesan synods, ruri-decanal conferences, summer schools, special services and office business, he has been occupied every hour of the working day. But the fruits of his hard toil are manifest. Everywhere the work of the Commission is commended. All Synods have endorsed it. Diocesan conventions are co-operating with it. And what in these days may be accepted as proof positive of its popularity, its income is growing steadily.

Several matters of moment were considered and passed upon. A beautiful sample set of diplomas was accepted. These were prepared by a member of the Commission and are truly Anglican and Canadian. Then there was a long debate over suggested forms of service for opening and closing the Sunday School. No less than seven forms were adopted and these all built upon Bible and Prayer Book lines. By the use of these the children will become familiar with the Church Service and encouraged to attend public worship. The Commission decided to memorialize the General Synod to provide a place in the Revised Prayer Book for prayer in behalf of the Sunday School work. A book is to be prepared for Teacher Training Classes. The outline presented to the Commission was adopted with a fine enthusiasm. Four Summer Schools were reported upon—three under the direct control of the Sunday School Commission and one held in Rupert's Land along the lines of the Commission. Good attendances and remarkable interest were the reports from these schools. "Our Empire" has now a circulation of 27,000, which is a good increase over last year. The prospectus for 1915 offers many attractive features. The Lantern Slide Exchange is a new feature of the work and promises to be a rich blessing to Sunday Schools.

The long debate was over the Lesson Schemes. Questions had been sent out in order to discover the way of improvements and from the fifty replies received, various principles were laid down for the guidance of the Committee in preparing future cycles. The Beginners and Primary Grades were universally commended. The main school schemes offered scope for differences of opinion and all these were patiently heard and will be considered in the perfecting of future schemes of lessons.

The date of the Teachers' Examinations has been changed to the last Saturday in April, as May seemed late for the purpose.

The Treasurer's report showed an advance over last year. There has been steady increases in the receipts for Children's Day. The Commission has made this day the subject of earnest consideration and on October 18th (St. Luke's Day—it ought to be remembered that St.

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Luke wrote the Gospel of the Infancy) of this year the appeal will be made throughout Canada.

The Commission, mindful of the conflict of nations, closed up its splendid session with "God Save the King."

ARCHBISHOP HAMILTON'S RESIGNATION ACCEPTED

The House of Bishops in session at Ottawa last week accepted the resignation of Archbishop Hamilton, both as head of the Ottawa Diocese and Metropolitan of Canada. The Bishop of Algoma presided and the resignation was accepted only after the Archbishop had firmly declined to reconsider it. The retirement will take place on October 18th and a successor will be appointed a month later.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

THE CHURCH'S OPPORTUNITY

To the Editor:

Dear Sir,—The first part of one of your leading articles which appeared in CHURCH LIFE last week, entitled "The Church's Opportunity," has bewildered and annoyed not a few of us, displaying, as it does, either an ignorance which you, Mr. Editor, ought not to have allowed to appear, or else a desire (anonymously), to have a fling at somebody and to reiterate the old, old wearisome moan about the daily service.

As to "What have we done in Canada?" can be answered by others; but "What in Toronto?" seems to call for a few remarks from someone in Toronto.

I may say, first of all, that if your correspondent had been better acquainted with the facts he would not have ventured the unjust imputation upon our hard working Bishop, that during his "vacation" he was unaware of or indifferent about the needs of the diocese. During the time he was absent, not on a "vacation," but doing deputation work for the M.S.C.C., he was neither asleep nor unobservant, but in constant touch with all that affected the Church in the diocese. At once, on the declaration of war, he issued directions for the use of special prayers. This was followed by a comprehensive Collect, prepared before the Form of Intercession from the Archbishop of Canterbury came to hand. When this "noble and dignified form of service," to use the writer's own phrase, reached the Bishop's office it was at once put into the printer's hands, and one or two copies were sent to every clergyman throughout the diocese, together with the Bishop's pastoral urging the clergy to give the laity every opportunity not only for prayer, but also for partaking of the Holy Communion. Thousands of these Forms were issued and the last Sunday in August was observed in a way and to a degree of which your correspondent seems to be utterly ignorant. (In the church with which I was more intimately connected the number of communicants and the aggregate attendance for the day exceeded by far anything that had ever been known during its existence, and all the adults took home a copy of the Form for private use.). The Bishop also arranged that in two of the downtown churches, St. James' and Holy Trinity, noon-day prayers should be held regularly during the war; and in the Cathedral of the diocese a special service of Intercession is held every Wednesday at 8 p.m., and a special Celebration of Holy Communion every Thursday at 8 a.m. Other churches are having similar services.

If the Bishop has in his mind the holding of an "official diocesan service," such as your article suggests, it can scarcely be arranged for until after the Seventy-fifth Anniversary of the Founding of the Diocese which is fixed for next month, especially as he was in Ottawa most of last week attending meetings connected with the M.S.C.C. and the S.S. Commission, etc., and has now been called to Montreal on account of the death of his father.

As the name of the inspirer of your article is withheld, I will also withhold mine, as I do not seek prominence but merely to remove an unjust slur which has been cast upon our Bishop and his diocese. In fact, instead of doing little or nothing, the Church in this diocese was the first to observe a Day of Intercession, and that intercession has been going on ever since.

AN OLD SUBSCRIBER.

THE CLERGY AND ACTIVE SERVICE

Dear Sir,—You touch last week on a matter of great importance, viz., the question "Shall the clergy volunteer for active service." The clergy are preaching the righteousness of the war and the duty of all to fight for our country and her honour. How can we urge our young men to offer themselves, if as

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a class, we decline to offer ourselves. Is it not an illustration of the precept "Do as I say, not as I do?" We are told that an old canon law forbids the clergy to shed blood, but is there any difference between personally shedding blood, and urging others to do it? If a clergyman saw a man murdering a woman on the street, and had a revolver handy, would he not be justified in using it, if it were the only way to save her? And is not this war the same sort of thing on a large scale. The Archbishop of York urges that the primary duty of the pastor is to be amongst his own people. Many a layman might urge that his primary duty was to look after his wife and family, and to stay at home for that purpose. The attitude of the Archbishops in England, seems to some people, to be the old one of keeping the clergy as a separate class from the laity, in the ordinary relationships of life. Is it not time for the clergy to insist, that when men are called to dangerous work, they shall be looked upon as ordinary men and Englishmen, with a right to stand side by side with the laymen of their congregations, giving their lives as other men do. The question is not "shall the clergy go to war as fighters," but "what right has anyone to deprive the clergy of their rights as men and Englishmen?"

I don't like to hear too much about the glory which may come to the church if her clergy go out to fight. It is simply a question of plain duty, and the clergyman ought to be the first man to set the example of duty. If it were a war undertaken without any reason but greed and conquest, the clergy ought not to go, but in such a case the laymen ought not to go! Can you give us any light on the subject?

Yours,
A Perplexed Parson.

ABSUNT

In the Hour of Death and in the Day of Judgment, good Lord deliver them.

Out of the Ranks we missed you,
And now on the field you lie,
With drawn and agonized faces
Upturned to the pitiful sky.

Slav and Briton and Belgian,
Frenchman gallant and gay,
Silent and lifeless shadows
Of the men you were to-day.

Blinded by shell and bullet,
Pierced by the deadly steel,
The wounds that you bear upon you
Are all too deep to heal.

Only the World's Redeemer,
Only the Crucified
Can, in His Infinite Mercy,
Measure the death you died.

Waken, O Heart of England!
If in your hour of fight
Prayer is your shield and breastplate
God will defend the Right.

Pray for the sick and the mourners
But, ah, remember them most,
Whether of friend or foeman,
The men who die at their post!

Christian Burke, in *The Church Times.*

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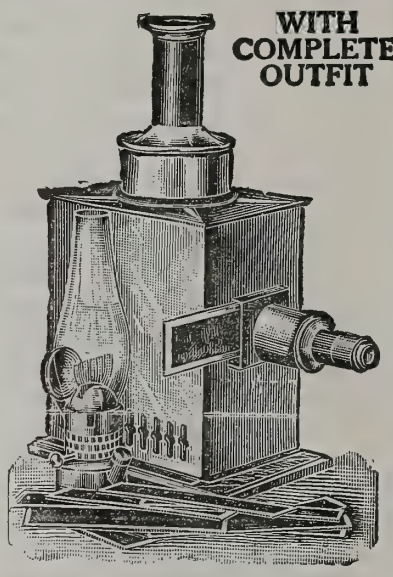

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Women's Work and Social Service

BY this time the regular work of the year—of the year that begins not on January 1st, but on or about September 15th, is in full swing again. We are back in our schoolrooms and offices, back at our clubs, our mission bands, our Church guilds, back at our "work," whatever it may be. This year we all worked hard through most of the summer and the ordinary work now seems, perhaps, to have become an extra. Indeed, the time before August 4th seems so remote as to belong to another and very different state of existence. And, while our own men have been enrolling, training, and starting on their new duty—the man's duty in time of war,—we have been organising ourselves for Red Cross and Patriotic League work,—to help the men at the front, to care for those they leave behind, and to help all at home on whom the dislocation of industry may bring distress.

* * *

We have all shared and have helped to create the enthusiasm and success of this, of the various local "Flag Days," and of the Patriotic Fund collections: we have read of the rapid and amazing growth of, for instance, the Prince of Wales' Fund in England, "with all that it means of alert generosity and resolute public spirit;" and perhaps we have not altogether welcomed the return to the routine of the work that we were doing last year,—the same old work, the same old careless mistakes and tiresome habits to be corrected, the same old meetings, the same old round—the duties that we thought necessary last season, and that, in so far as they were *duties* then, have become, not less but more urgent, because of this great crisis. They may seem duller now, but they are in reality more necessary, more worth while, than ever they were.

The new duties must not be let go,—Red Cross and P. L. work, for instance. Every day brings home more clearly to us the vital issues now at stake, the necessity laid upon each one to further the cause to the utmost of his power and beyond it, even to the giving of that which is dearer than life, and every day brings home the unparalleled havoc and suffering caused not only directly by the war, but indirectly, too, through the accompanying dislocation of industry.

We must each help our country's cause in some direct way,—through money, through gifts, through personal service. Some people hold the distressing opinion that the "better-off" amongst us should not ourselves be making garments, but should rather employ others in their making, as indeed some of us are doing. Yet it is a sound instinct that makes us each feel we want to do something ourselves. A comforting assurance is given by so eminent an economist as Professor William Smart, regarding the "right of the well-to-do" in this respect. He shews that in the rapid annihilation of wealth caused by war, everyone must work his hardest in order to repair the losses —putting in overtime to feed the country, as the Welsh colliers have been so nobly doing in order to coal the navy. But, of course, such "speeding-up" applies only to those trades and callings which are engaged in producing things necessary in time of war,—food and clothes and guns and ammunition, mainly.

We have built up so many comparatively useless industries by our self indulgent habits and our extravagances, and we are realising it now when we see how the wants of war time differ from the wants of peace-time, and how the capacity and desire for luxuries are lowered. No good would be done by "speeding up" the makers of these,—it is not more beer, more ices, more sweetmeats that are needed, but more clothes and more food, and ideally the producers and sellers of the now superfluous luxuries ought to change into producers and sellers of the actual necessities. But alas! capital and labour cannot suddenly adapt themselves to such a change, and therefore part of the waste, at least, will have to be repaired by voluntary work done after hours, that is, done in addition to our ordinary duties and pursuits. "It is a sound instinct," says Professor Smart, "which is turning every little ring of society into a working party, knitting socks, caps, spencers and such like for the soldiers and the needy. But these things are for gift, not for sale; they are not increasing the 'industrial output,' and are made in the time freed by the check to ordinary activities,—increasing the 'family output'. . . . At such a time as this no amount of unpaid labour is at all likely to interfere with the industrial demand for such goods, and it would be a social crime to forbid the richer classes learning the gospel of service, or to check their wholesome impulses with the caution that "it will really do more harm than good."

And now, just as we have to adjust our minds to the new order of things, so we must adjust the new claims to the old ones. Poor old Mrs. Misfit in Paradise Row may have come to seem less interesting, but she is not less needy, than she was this time last year when it was part of my work to visit her regularly; one can easily see, too, that to dismiss the charwoman in order to give her pay to the Red Cross Fund, is not really a useful method of helping the national cause. Two or three of us were talking of this last week:—"When the war began," said A, "I decided to let our second maid go. She has always been rather a luxury, and I felt we could manage. But when I suggested it to my husband, he said, 'Yes, I think *we* could, but how could *she* manage?' and in the end we felt it would not do to economise that way."

"I think I can do without my sewing-woman this autumn," said B, "but I am engaging her to make some warm clothes for the poor instead of things for me. There will be an unusual need for warm clothing this winter, and we must all do a little more to supply it."

"I thought I could do without a winter suit this year," said C, "but I shall have to get one next year, and I have decided not to wait, for it seemed better to order it now and give even that amount of work. Firms cannot keep on their employees if one doesn't buy anything."

In connexion with this I remembered seeing a letter from Mr. John Burns, now head of a committee under the Local Government Board, in which he urged people—public bodies and others—at once to place orders for the renewal of furniture likely to be needed within the next few months, saying that "if employers can keep at their proper trades skilled men unfit for more arduous duties,—and women —it is in all ways better than starting relief works when industry has broken down."

* * *

But whatever we do, don't let us desert our old interests. "Business as usual" is a good motto, and we must make it apply, so far as we possibly can, to the interests that we have hitherto been helping to support. The Playgrounds' Association has issued a charming post card shewing a number of happy boys and girls wading in a pool, with swings and other joys pictured in the background. It bears the reminder, "The war must not completely overshadow our pressing needs at home. Remember the children." When we think of the suffering, desolate children of Belgium and France we perhaps can hardly bear to see the crowds of our happy, healthy children in their school playgrounds, but the very poignance of the contrast reminds us to be thankful for the children on whom the desolating blight of war has not as yet fallen in a direct way. We know, too, that one of the most valuable works of patriotism is to build up the children both in body and soul, so that they may form a strong generation to do the work of our beloved Empire bye and bye.

This season will be one of unusual demands upon all the permanent institutions, on boys' and girls' and orphans' homes, on Children's Aid Societies, on settlements and churches, and on all forms of social or philanthropic agency. The Georgina Houses' Association, for instance, is making great efforts to meet the need for accommodation among needy girls, and every institution has the same experience to relate,—more signs of pressure and fewer signs of support in many cases, "Subscriptions not coming in as usual." The very fact that times are hard means that the resources of the existing and permanent agencies will be unduly strained, that there will be unusual demands upon their help, and the same state of affairs is likely to mean a falling off in their funds. More work to do than ever before and less to do it with, unless we are all of us very mindful.

"And we mustn't forget the more distant claims of our mission fields,"

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said a member of the W.A. to me yesterday, "the missionaries are in the first line of battle and must be upheld," and she gave me a cutting from the magazine of the Universities' Mission, which I suppose would apply to other missions in East and Central Africa. Speaking of ways in which the war specially touches the mission, the writer says:

"There is the direct question of the possible position of a British Mission in German East Africa, whose stores, moreover, are largely conveyed in German ships. Already large supplies are in the Mediterranean whose arrival is morethan doubtful. This, coupled with the almost certain action of British men-of-war along the East African Coast, seems to make likely a most grave shortage on up-country stations and in our hospitals, while traveling may be in all probability by the West Coast route, and may be dangerous and delayed. . . We are in no way concerned, as missionaries in the field, with any civil government whatever. We do not ask for protection; we have no nationality. Our one concern is with the souls of the Africans, but that concern is not ours, in the first instance. It is that of our Blessed Lord Who is athirst for the children of men. We are members of His mystical Body, seeking to assuage His thirst in German East Africa. It may be wise to keep back ladies from the field; but the bishop and priests of the diocese more immediately involved, can neither remain in England, nor, under any circumstances whatever, desert their flocks.

"But war is always a call to the Christian Church as a whole. . . . In this welter of confusion and trouble, the Church's Hope and Faith burn brighter, leap higher. Recurring war seems to say there will be no true peace till He comes Who is 'Prince of Peace,' no true brotherhood till His will be done on on earth as it is in Heaven."

* * *

How can I help? Well, every one must decide that for himself. Among other ways, by cheerfulness and self-control and consideration for others. Above all by remembering that this war, more than most wars, is a spiritual conflict, and that God calls upon us to wrestle in spirit for the triumph of the Right that we pray Him to defend. So let us pray always for the day when Righteousness and Peace shall kiss each other, for only the Kingdom of Righteousness can be a true and abiding Kingdom of Peace.

Honour Bright.

God should be as real to us as a personal friend.

Life regarded in its highest aspect, consists in the maintenance of our relation to God, in growing like-minded with God, loving what He loves, hating what He abhors.—*Bishop Woodford.*

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M. S. C. C.
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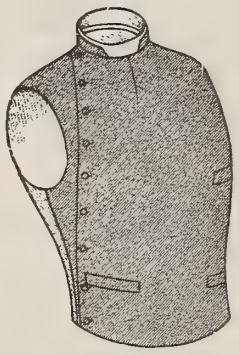

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Office: Room 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

THERE are many demands upon our resources these days. The cry is like that of the daughters of the horse leech, always give, give. And the curious thing is that the more we give, the more we have to give. So of our charity we must not forget something for the fund for the relief of the Belgians. Who would grudge the brave little people anything? By their unexpected resistance to the German force during the first week of the war, they upset the Kaiser's plans and the consequent tenor of the whole campaign. But at what a cost. Their country is desolated, their crops at the time just ripe for harvest, trampled upon by the ruthless German horde and utterly ruined. Their industries destroyed. Their women and children driven out of house and home. Their population of desolate and starving people must be looked after. The tale of suffering and bloodshed and death is too well known to need repetition here. It is hoped that Canada will respond with her usual generosity to the appeal that is being made for them in their dire necessity. Our debt and the world's debt to Belgium can never be fully repaid, but all can do something to show their sympathy and gratitude for her sacrifice.

Help the Belgians

AN up-to-date Churchman has suggested to the S.P.G. a plan which he thinks would make use of the latest scientific discoveries, in order to spread the knowledge of the Gospel in parts of the world which have not yet been reached by missionaries. He suggests that an arrangement be made to send flying machines to hover over Mecca and to drop tracts upon the heads of the pilgrims who might be there assembled, setting forth the errors of the Mohammedan religion. One objection to this plan is the excessive cost of buying and equipping the flying machines. If an amount sufficient to do so could be raised we have no doubt it could be used to bring the Christian faith to the Mohammedans in Mecca in a different manner, which might be just as effective, even if less sensational and up-to-date. But most certainly if flying machines were used for this purpose it would be a better use than for dropping bombs on tortured people.

Keeping Up With the Times

A FEW weeks ago an appeal was sent by German Theologians to "the Evangelical Christians abroad," and making special reference to the members of the World Missionary Conference at Edinburgh. In this it is stated that for 43 years Germany has maintained peace and that only under the compulsion of a wanton attack has she now drawn the sword. The circumstances leading up to the war are then set forth with the most amazing inversions of reality, presumably representing the genuine beliefs of these professors of religion and learning. And they calmly proceed to attribute to our side all the horrors of which as all the world knows, their own troops and never ours have been guilty. They complain of "unnamed horrors committed against Germans living peaceably abroad, not even women and children, wounded prisoners and doctors being spared"; and further, that "even the not unnatural excitement of a people whose neutrality, already violated by our adversaries, could under the pressure of implacable necessity not be respected, affords no excuse for inhumanities." And our conduct in Africa and invoking the aid of "heathen Japan" are condemned particularly on the ground that they endanger the loss of promising mission fields. It may be that this document has been issued with the idea of provoking a feeling of hostility towards England among the neutral powers, and in order that any influence it may have in this way may be counteracted, it has been thought well to publish a reply to it. The reply in courteous, dignified and most moderate language, is signed by the Archbishop of Canterbury and York, several Bishops and Deans, theological professors and writers, as well as many eminent non-conformists. The reply is based upon the facts which have been derived from the official papers, the accuracy of which cannot be challenged, and demonstrates absolutely the responsibility and also the perfidy of Germany. We quote the concluding paragraphs:—

Reply to the Theologians

"The facts thus recited are in our belief incontestable. We can only suppose, incredible as it seems, that those honourable and gifted men who signed the German Appeal, were unaware of the the obligations by which we were bound and also of the story of the negotiations. A violation of such promises on our part would have been an act of basest perfidy.

"When we turn to the generalities which the document contains about German thought and policy and plans, we seek in vain for any reference to the teaching of such writers as Treitschke and Bernhardi. Does it mean that those who have signed the German Appeal regard those leaders and teachers as negligible, or that their own opposition to what those widely-read books contain is so well known as to need no assertion? We cannot tell. But the facts of the hour as set forth in the summary which we have given above, correspond so clearly with what is inculcated and driven home in those writings that we at least find it impossible to separate the one from the other.

"Again we cannot pass in silence the statement of the manifesto that 'unnameable horrors have been committed against Germans living abroad.' We do not know to what the signatories refer. Within our personal knowledge, peaceful and well-disposed Germans in this country are being treated with all possible consideration and kindness, and the Home Secretary has taken them under his own protection.

"We unite whole-heartedly with our German brethren in deploring the disastrous consequences of the war, and in particular its effect in diverting the energies and resources of the Christian nations from the great constructive tasks to which they were providentially called on behalf of the peoples of Asia and Africa.

"But there must be no mistake about our own position. Eagerly desirous of peace, foremost to the best of our power in furthering it, keen especially to promote the close fellowship of Germany and England, we have nevertheless been driven to declare that dear to us as peace is, the principles of truth and honour are yet more dear.

"To have acted otherwise than we have acted would have meant deliberate unfaithfulness to an engagement by which we had solemnly bound ourselves, and a refusal of our responsibilities and duties in regard to the maintenance of the public law of Europe. We have taken our stand for international good faith, for the safe-guarding of smaller nationalities and for the upholding of the essential conditions of brotherhood among the nations of the world."

WE had always supposed that the collection of souvenirs was a characteristic more peculiar to people on this side of the Atlantic than the other. However, our English friends are not immune. A recent paper in referring to Canada's splendid gift of flour to the Mother Country informs us that it has been decided that the sacks when empty should be sold as souvenirs at 5s. each. Two-thirds of this sum will be devoted to the Prince of Wales' National Relief Fund and one-third to the Belgian Refugees' Fund. The sacks are all marked "Canada's Gift." It is announced that applications for the sacks as souvenirs will be dealt with in strict rotation. Applications are to be sent to the Hon. Secretaries, National Relief Fund, York House, St. James' Palace, London, S.W., and must in every case be accompanied by a remittance of 5s.

Canada's Sacks

Our Old Country Letter

October 7th, 1914.

"THE TIMES" says, "Whatever else the war has done it has certainly re-awakened religious instincts which over-much prosperity had helped to deaden. There has been a marked increase in the numbers and the reverence of the congregations in churches, and chapels of all denominations. People are reading their Bibles, more particularly the books of the Old Testament, so full of allusions to war and its consequences. The Psalms, in particular, are followed with an attention which, I fear, has long been wanting.

"In France, too, there are marked signs of a religious revival. This is largely due to the priests serving in the field. There are about 37,000 priests in France, and of these more than half are believed to be serving at the front. Not only are they taking their full share of the actual fighting, as is shown by the casualty lists, but they also administer spiritual consolation to those of their comrades—an increasing number—who are willing to accept their ministrations." But of this I have told you before.

* * *

With regard to the lack of chaplains for our territorial forces in camp,—of which I last week wrote to you at some length—there is now much interest shown, and many suggestions are made. The matter is, however, really in the hands of the War Office, and the present correspondence shows that it had in fact been receiving attention, but delayed by pressure of many things. The prominence thus given to it however, will result in good, and will stimulate clergy who may be deemed suitable in coming forward to take so important a spiritual opportunity.

* * *

Under the heading, "A Russian Litany," one writer this week draws attention for the first time, so far as I have seen, in all this time of suffering and of prayer for the mitigation of suffering, to the duty surely implied in the Christian standard of love and mercy, to include God's dumb creation in our prayers. Many, no doubt, have done so, and I can answer for myself; but the animals have not been given place in any of our intercession Services or Manuals. This writer says, "I should like to thank the compiler of the 'Russian Litany' (adapted) for the very beautiful suffrage to which you have called attention. The allusion to the sufferings of animals in war is most touching, and supplies a much-felt want. It has struck me as a sad omission in the multitudinous forms of prayer issued since the war broke out, that never a thought is given to our noble, innocent four-footed friends who are forced into our unhappy quarrels and are made to suffer untold agonies both in body and mind. Surely the least we can do is to include them in our prayers, and to implore the common Creator of us all to alleviate their sufferings as well as those of men. I trust this Litany may be brought to the notice of many who, like myself, have felt the great need of a form of prayer to include animals suffering in the war, and that the clergy will use it." It is to be had from Thorpe, printer, High street, Maidstone, Kent.

* * *

The next two issues of *The Guardian* will contain a number of articles by well-known authorities upon the subjects which were to have been discussed at the Birmingham Church Congress, which, as I told you, would have been just now in progress but for the exigencies of the war. It is so very important an annual event in the home Church nowadays, that I am very glad we shall in this way not miss quite all of its intended lessons, and I must try to cull a few of them for this Letter.

RETURNED MISSIONARIES

The Rev. R. S. Tippet and Mrs. G. E. Simmons have arrived in Canada from Honan.

Rev. F. W. Kennedy has returned from Matsumoto, Japan, and will later take up work among the Japanese in Vancouver.

PREFERMENTS AND APPOINTMENTS

Rev. W. Leversedge, Colchester, to be Incumbent of Holy Trinity, Tofield, Diocese of Edmonton.

Rev. J. H. Sheppard, to be Rector of Emmaneul Church, Wetaskiwin, Diocese of Edmonton, from November 1st.

Rev. J. A. Partridge, of Sedgewick, to be Incumbent of St. Andrew's and St. Mary's, Edmonton, Diocese of Edmonton.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"THE CHURCH'S OPPORTUNITY"

To the Editor:

"An old subscriber" takes the writer of this article (CHURCH LIFE, October 8th) to task for many things, chiefly for attacking the Bishop. This on the strength of the incidental use of the word "vacation," in speaking of His Lordship's return home. Any one who knows Bishop Sweeny, knows that the last accusation that could be brought against him is that of sparing himself when there is work to be done. If the writer of the offending article had wished to attack the Bishop he certainly would not have selected a charge which carries its own repudiation without the comment of any old subscriber.

If my former article has had the effect of exasperating some self-satisfied Churchmen, and superinducing great searchings of heart, it was not written in vain. An old subscriber undertakes to answer for Toronto. If his apology is the strongest that can be made for the Diocese, or for the city, it emphasizes my accusation thoroughly and handsomely—*"Qui s' excuse s' accuse,"*—and the feebler the excuse the stronger the self-accusation.

I repeat the charge, that *the whole Canadian Church has lost an opportunity.* If the Diocese of Toronto has made the best showing, and if your correspondent has showed it at its best, we have good reason to feel ashamed. We have exonerated the Bishop. He has apparently done what he could, with the forces at his disposal; where then does the responsibility for failure lie? I could give a few statistics of the great things specified by your correspondent, which would take some sparkle from their magnificence, but I do not wish to criticise individual clergymen and their congregations who are doing their best. Unless something more is forthcoming, (your correspondent leads us to hope there is), we may as well admit that we are unworthy of our responsibilities, as *the Canadian Church,* or even the Church of England in Canada, and accept in all humility the style and deportment becoming the "Protestant Episcopal sect," which to many in authority (bar the Bishop, please), is about the level of their aspirations, not to say the actual name they favour. Your correspondent misjudges my knowledge of the observance of the last Sunday in August. If nothing else, the fact of the selection of Sunday is enough, and is another illustration of Protestant (Episcopal or otherwise), *religion on the cheap.*

It is on a par with the *Sunday* Thanksgiving Day Service. Too lazy, or too busy to waste one of our six days of labour (or play) in thanksgiving, or in national humiliation and intercession, we cleverly and economically put up a double barrelled affair and score with both barrels. You observe, dear friends, we have to go to preaching on Sabbath, anyhow, and we may as well heave in a little humiliation and intercession and all that; besides it gives the preacher and organist, and reporter a chance, see! Be not, deceived, God is not mocked! You don't even fool the man in the street, perhaps not yourself.

My critic and I are at one, in witholding our names. When little men (I speak for myself), write of big things, it is better that their words should go for what they are worth. If mine are worth squelching, let him who will fire away.

THE WRITER IN "CHURCH LIFE,"
October 8th.

A SUBURBAN APPEAL

Sir,—Will you kindly allow us to lay before your readers the urgent claims of the Building Fund of the Church of the Advent, ministering to two hundred families on the Scarlett Plains at and beyond the northwesterly end of West Toronto? The present Mission Chapel is outgrown by the congregation and Sunday School, and unfitted for use by a C.P.R. round-house across the street, with its smoke and noise. The round-house, the stockyards and three abattoirs have driven most of the population westward to a locality of which our new lot on Pritchard Avenue is the centre. Out of extreme poverty the congregation started and continues a fund which has been generously supplemented by subscriptions from friends outside, for the building of a commodious Church basement to cost about $5,000. The edifice splendidly built so far, of solid brick and concrete, is now ready for the roof, but the war has robbed us of practically every source of assured or expected revenue, and we face the winter with a roofless structure, sure to be badly damaged, if longer

(*Continued on page 773*)

MY BROTHER'S KEEPER

MOST of us start out in life with a great idea of what is due to us, and it usually takes long years to learn to think of life not in regard to our own rights, but with regard to the rights of others. The story of human progress from a lower to a higher state of civilization, whether of individual or nation, is the story of readjustment of our ideas in this respect and always with the outcome that we slowly learn what is due to others is of vastly more importance than what is due to ourselves. The Christian is taught to think that any change in conditions which affect himself is bound to have its effect upon others and that effect is the measure of his responsibility. The one who has great possessions is like the rich young man of the Gospel laid under the divine obligation to give. But, giving and sharing also imply getting. It is a natural law. The great rivers empty themselves into the sea which in turn freely gives itself to the clouds only to descend again to the earth in refreshing showers. And the experience of the human race is similar for it is an eternal law that our measure is returned to us pressed down, shaken together and running over. This love of our neighbour and regard for his rights which expresses itself in fair giving and fair getting, is an essential part of Christianity.

To-day we are face to face with conditions that seem to challenge our faith and courage. There are multitudes of our fellowmen whose existence is dark, confused and bitter. Some of them are groaning under the burden of want, partly because of their own idleness and incapacity, no doubt, but partly also because of the capacity, greed and injustice of other men. Probably the greatest need of the time is work. It will be a help to this end if the determination to keep Germany's trade is put into practical execution, but this requires a big outlay of faith as well as capital. The watchword, "Business as Usual," has been widely recommended, but in spite of that, there is a tendency in the opposite direction and some industrial institutions are closing down, and daily the list of the unemployed grows larger. The business man, who, in spite of loss, and in spite of financial disarrangement and embarassment, is still giving work to workless, is a friend indeed, and also the truest patriot. At the same time in assuming an attitude of patriotism it is somewhat Pecksniffian to ascribe all our financial difficulties to the present world catastrophe when it is quite certain that in a lesser degree they must have come upon us in Canada in any case, as a result of the last few years of reckless expansion and get-rich-quick methods.

There is a demand for clear principles. Men are asking everywhere if the war is not a mocking of Christianity and if it does not prove conclusively that Christianity has broken down. No. It does not. It is not Christianity that is to blame, but the lack of it. We are given an excellent opportunity in the manner in which we bear this national strain of proving that even in this tremendous crisis the religion of Christ has power to uplift and transform human life. To whom much is given of him shall much be required. If the war has embrutalized some men, let it be offset by the greater number to whom it has given a new sense of neighbourliness and a realization as never before that they are their brother's keeper. As we have said, the most practical way to do this is, as far as possible, to provide the unemployed with work. We must be on our guard against a business world culture that teaches ethics but lives the might-is-right theory. There is a judgment to come. After all, empires may crumble into dust, civilization may be destroyed, many men may become paupers or millionaires, but God is the One Person to be reckoned with when we consider our standard of living.

M.S.C.C.

Semi-Annual Meeting of the Board of Management

THE autumn meeting of the Board of Management of the M.S.C.C. was held in Ottawa on October 8th and 9th. There was a good attendance and the Primate presided. The report from the general treasurer brought out the encouraging fact that in spite of the present commercial conditions the contributions to missions from the various dioceses of Canada, so far this year, are equally as great as last year at this time, and also that the apportionment for Jewish missions, has almost been subscribed already.

The total amount raised for missions to date for 1914 from the various dioceses in Canada is $80,000, while the total apportionment to be raised by January is $190,000.

The total receipts by dioceses up to October 2nd, 1914, are as follows: Algoma, $1,832; Athabasca, $500; Caledonia, $68; Calgary, $491; Columbia, $178; Edmonton, $114; Fredericton, $1,838; Huron, $6,586; Keewatin, $544; Kootenay, $742; Mackenzie River, $270; Montreal, $7,489; Moosonee, $161; New Westminster, $1,283; Niagara, $8,746; Nova Scotia, $4,090; Ontario, $2,070; Ottawa, $3,460; Qu'Appelle, $247; Quebec, $11,214; Rupert's Land, $3,000; Saskatchewan, $738; Toronto, $21,032; Yukon, $58; miscellaneous, $1,012.

The total disbursements up to date amount to $110,937. The total receipts, including a balance, $148,528, as compared with $123,170 in the year previous.

Canon Gould, the General Secretary, presented an interesting report, largely descriptive of his recent world tour of the missionary dioceses in India and China and Japan.

There was a meeting of the Committee on Policy to which some matters were referred by the Executive Committee. The committee recommended that the funds for the foreign work be divided into capital and maintenance accounts, and that the capital account only be buildings and extensions. Regarding our relation with foreigners in Canada, it is well known that we have taken over the Jewish work, and that a missionary has been sent to work among the Japanese in Vancouver. Regarding other nationalities the committee recommended that a fraternal attitude be preserved. Where small groups of eastern or foreign churches were discovered, it was recommended that the M.S.C.C. communicate with the head of the communion in question and give all assistance possible to making a connection between the home church and the group.

Letters to the Editor

(*Continued from page 772*)

exposed to the weather. The workmen of the Mission are ready to finish the building by voluntary labour, but to buy steel girders and other material for the roof, to floor and otherwise barely fit the building for occupation, we need $1,200, along with all we have in hand or in sight. We prayerfully send forth this appeal confidently hoping that some of the many devout members of the Church, interested in the building up of her work in needy, growing suburbs, will add enough to the sums alr ady donated, and for which we are deeply grateful, to enable their poorer brethren to occupy before the close of the year a plain but comfortable place of worship.

Contributions may be sent to the Rev. F. J. Lynch, 150 St. John's Road, West Toronto, or to Mr. A. Morris, Churchwarden, 6 Pritchard Avenue, West Toronto.

(Signed)

T. Beverley Smith, Rector.
F. J. Lynch, Curate-in-Charge.
J. T. Jarvis,
A. Morris,
Churchwardens.

THE CLERGY AND ACTIVE SERVICE

To the Editor:

In your issue of 15th October, "A Perplexed Parson" writes of "The Clergy and Active Service." He takes issue with the Archbishop of York, as to its being the primary duty of the pastor to be amongst his own people. Surely the Archbishop is right. Who could take the pastor's place in tending his flock, in ministering to the sick, the sorrowful, the bereaved, and the dying.

Again the "Perplexed Parson" says, "it is simply a question of plain duty and the clergyman ought to be the first man to set the example of duty." Granted, but it seems to some that a sense of plain duty, and of the obligations of his Holy Orders, should rather lead the young clergyman who is without a parish, to find a field of action in North West Canada, where he may minister to the spiritual needs of the scattered Church people, on whose behalf the Bishops of the Church have been and are constantly appealing for pastors. There he will be able to take his part in the warfare which he has been commissioned to wage.

A Layman.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L. ..... Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D. ..... Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D. ..... Prince Rupert, B.C.
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RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.

ALGOMA

SUDBURY

A memorial window has been placed in the Church of the Epiphany and was unveiled on October 11th, by the Bishop of Algoma. It is the gift of Mrs. George H. Lennon, in memory of her husband, who was a member of the parish from its organization until his death in 1913. The window, one of the finest in Northern Ontario, is from the studios of Robt. McCausland, Limited, Toronto.

ST. JOSEPH'S ISLAND

The belfry on Emmanuel Church, Richards' Landing, has just recently been painted and the scaffolding removed. The trimmings and windows of the church have also been painted. The church is now a very picturesque asset to the village, nestling on the hillside with its pretty tower and sweet-toned bell. The bell was recently presented to the church by Mrs. Richards, the widow of the pioneer settler of Richards' Landing. The ladies of the W. A. have been working during the summer to obtain funds to complete and paint the tower. The tower is the gift of the W. A.

CALEDONIA

Two new churches have lately been opened by Bishop DuVernet in the diocese—one at Anyox, a new mining town on Granby Bay, where there is a smelter now operating, and another at Hubert, on the Grand Trunk Pacific Railway, 240 miles from Prince Rupert. The latter place is the centre of a good agricultural district and though at present very small will grow slowly but steadily as the surrounding country fills up with settlers. The church is the gift of Mrs. Lombe, of Torquay, England, in memory of her late husband, the Rev. Edward Lombe. It will seat about fifty people. Bishop DuVernet recently took a tramp into a portion of his diocese never before visited by him—the Nechaco Valley, on the north side of the river of the same name, between Fort Fraser and Fort George; the south side of the river being in another diocese. Leaving the railway at Vanderhoof, which is 400 miles from Prince Rupert, he crossed by cable ferry the Nechaco River and went twelve miles in a north-easterly direction to a settlement not yet named, where Rev. Edwin Gillman and his bride are living

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FOR 1915

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in a log cabin. Mr. Gillman is the only minister of any denomination living in this district, a hundred miles long and fifty wide. The Bishop is arranging to build a log mission building, with one part to be used as a church and the other as a dwelling, until conditions become more settled. The scattered settlers very much appreciate the fact that Mr. and Mrs. Gillman have come to live among them and share pioneer life with them rather than keep to some railway town. The Bishop purchased a horse and saddle for this missionary's work, hoping that some Sunday School or Bible Class in Eastern Canada may help in this matter.

MOOSONEE

WASWANAPI

The Bishop decided to open this mission, which up till this year has been served by the minister of Rupert's House, on the James Bay, nearly 300 hundred miles away. Waswanapi is a Hudson's Bay Co. post about 130 miles north-east of Bell Riereri on the new Transcontinental Railway and is to be reachcd by canoe. There are 120 Indians connected with the post, most of whom belong to the Anglican Church—the others being Romanists who receive their annual visit from the priest, when a mission is conducted lasting two weeks. This summer our own Indians had a student all summer, who in the daytime conducted a day school (in which nothing but English subjects were taught) for the children which had an average attendance of eighteen scholars. Services were held in the evenings and all the Indians always attended the services. At present there are no buildings belonging to the Mission but nearly two acres of bush has been cleared and it is to be hoped that next summer we shall be able to commence building a small chapel which for a time will act as school and church. The past summer school was held in a small house, but the services were conducted in the carpenter's shop (H. B. C. property), or, if nice weather, out of doors.

The Mission is closed, the Indians having all gone off to their hunting grounds for the winter, but as soon as possible next summer the school and services will be recommenced.

NIAGARA

ORANGEVILLE

Word has been received from the builders of the new electric organ that the whole of the factory is now working on it, and that it will be shipped as soon as possible. The old organ was sent to Harriston this week.

HAMILTON

The Rev. T. C. S. Macklem, Provost of Trinity College, preached at the Cathedral on October 11th.

It has been announced that the Rev. H. Bousfield would continue in charge of the Cathedral until the Rev. D. T. Owen comes.

GRIMSBY

A member of the W. A. has a lace super-frontal for sale. It is crocheted in ecclesiastic design, two and one-half yards long and twelve inches deep, and is very handsome. Enquiries should be addressed to Mrs. R. Snetsinger, Grimsby. The proceeds are to go to the W. A. funds.

ONTARIO

KINGSTON

The Bishop has requested Dean Starr, who, while away on sick leave in England, enlisted for a period of three years as chaplain in the British Army, to resume his duties at the Cathedral by January 1st or to resign.

BELLEVILLE

Sunday, October the 18th, was a memorable day in the history of the parish of Christ Church. Because of a mortgage, from which the church was a few years ago relieved, it had never been duly consecrated. Being then in need of renovation and decoration it was thought advisable to wait until such time as this was accomplished for consecration. In the meantime a parish house had to be built and grounds secured for it, also the church was in need of a heating plant. These have all been secured and preparation for renovation was commenced last March. The happy culmination of this long preparation has at last been realized and the church is now one of the most beautiful in the diocese.

The Right Rev. Dr. Bidwell, Lord Bishop of Kingston, was present all day on the 18th and in the morning consecrated the church.

It was a very happy day for the congregation of Christ Church and for the Rector, Rev. R. C. Blagrave, who has been looking forward to it for some years. Total cost, something over $3,300.

OAK LEAF AND LANSDOWNE REAR

The Bishop of Kingston recently visited the above places to administer the rite of Confirmation. At Oak Leaf there were 14 candidates, and at Lansdowne Rear there were 20, both numbers being unusual in these districts.

PICTON

The semi-annual meeting of the Bay of Quinte Clerical Union opened in St. Mary Magdalene's parish on October 6th. A business meeting was held at 3 p.m., when matters of import in connection with the mission work of the diocese were discussed. At evensong the special preacher was the Rev. D. T. Owen, of Holy Trinity, Toronto, and on Wednesday he conducted a quiet hour.

TWEED

A mission was held in St. James' Church on October 11th, 12th and 13th. The Rev. Walter Cox, Rector of Christ Church, Gananoque, was the preacher at all the services.

OTTAWA

Board Meeting of W. A.

The meeting was opened by the Rector of the Cathedral, the Rev. Lennox I. Smith.

The chair was most ably filled by the second vice-president, Mrs. J. T. Stiles.

The most important event of the evening was the announcement of president for the remainder of the year. The executive elected the first vice-president, Miss A. Z. Low, to the presidency. The first vice-presidency is now vacant.

It was with very real regret that the Board heard of the resignation of the capable and painstaking corresponding-secretary, Mrs. Code. Fortunately a substitute was at once secured in the person of Mrs. Byron Baker, who had only resigned her position of recording-secretary through leaving the city five years ago.

The Dorcas secretary pleaded for the Christmas co-operative bale for the Peigan Reserve, the gifts to be largely "patent medicines." Bales have been sent to Moosonee and Chapleau during the month and one carpet to Stanley Mission.

The Literature Committee has many new books on hand suitable for Christmas gifts. "India Awakening," the text book for the year, and the W. A. Calendar can also be purchased.

A woman's branch has been formed at Fitzroy Harbour, also a babies' branch, and there is a new babies' branch at Antrim.

It was a great privilege to have the Venerable Archdeacon McKay

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on the platform. Such a noted and self-sacrificing missionary is an inspiration to all. He spoke most affectionately of the late Mrs. Greene and in most heartfel tones of the memorial to her which the diocese has undertaken. It will be a church at The Pas Mission, Saskatchewan diocese, on a site she herself chose when travelling in the West. The Communion service and harmonium have already been given by the Cathedral for use in the meantime in the school.

The Indian school there is in excellent condition and well filled with students.

With much interest all heard that the money voted to the Archdeacon last May was spent on a canoe for his many water trips, and also that the diocesan juniors' girl, Victoria Halkett, was organist at the Lac la Ronge school and quite a genius.

The speaker also said that the Indians made every effort to be self-supporting.

SMITH'S FALLS

The rector having secured a competent assistant-superintendent for the Sunday School has organized a class for men and women which meets every Sunday afternoon in the church for instruction in the Catholic faith. The membership now numbers one hundred and twenty.

QU'APPELLE

MEDICINE HAT

The impressive dedication ceremony of the new Holy Trinity Church was held on September 29th. The Ven. F. Wells-Johnson, Archdeacon of Moose Jaw, was preacher of the occasion. His text was taken from the Epistle to the Philipians iii., 21st verse. The building is a commodious structure capable of accommodating about three hundred people. A very handsome altar frontal has been given by ladies in England.

REGINA

On October 21st the Executive Committee of Synod met for their quarterly session.

The Board of Rural Deans met for their annual conference on October 22nd and 23rd at the Railway Missions House.

St. Chad's College opened on October 10th.

The Bishop was present at the meeting of the Sunday School Commission and M.S.C.C. held in Ottawa.

The diocese was represented at the Sunday School Commission by the Rev. A. E. Burgett, of Regina and the Rev. H. A. Lewis, of Fort Qu'Appelle. Mr. Burgett drew the attention of the Commission to the very inadequate representation given to the West on the Executive and other committees.

QUEBEC

The Bishop of Quebec, accompanied by Mrs. Dunn, sails for England at the beginning of November. This is the Bishop's final leave-taking, after having spent twenty-two years of his life as chief pastor of the Diocese of Quebec, during which time he has devoted his whole self to the diocese in a way that can never be forgotten.

Rev. Canon Walter, after thirty-six years of labour, has resigned from the incumbency of Mal Bay owing to ill-health. His son, Rev. Sydney Walter, succeeds him.

The Rev. Harold Dunn is appointed to Kingsey.

A meeting of the St. Maurice Deanery was held at Ste. Ursule Falls on September 24th and 25th. Those in attendance were the Rev. H. Reginald Bigg, Three Rivers; the Rev. Rural Dean Buckland, Portneuf; the Rev. W. S. Seaman, Grande Mere; and the Rev. R. Ivan Ross, the incumbent. There was a celebration of the Holy Communion each morning and the afternoon was spent in discussion. Among the subjects was "Prayer Book Revision," "Ceremonial in the Church," "Special Prayers," etc. The Rev. H. R. Bigg moved, seconded by the Rev. R. Ivan Ross, that an address be presented on behalf of the St. Maurice Deanery to the Lord

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Bishop on account of his lordship's departure from the diocese.

RUPERT'S LAND

On the nineteenth Sunday after Trinity, Children's Day was observed throughout the Diocese and many special appeals were made for the work of the Sunday Schools.

On this date Harvest Thanksgiving services were held at several points. Rev. E. C. R. Pritchard was the celebrant and special preacher at St. Mark's, Elkhorn, where hearty choral services were held.

The Diocesan nominators met for the first time at Brandon, to elect a rector of Souris, vice Rev. H. Cawley, who has accepted St. Alban's, Winnipeg.

The Archbishop, Canon Matheson and Mr. J. Machray, returned last week from Ottawa, whither they had journeyed to attend the Board of Management of S. S. meeting.

At a meeting of the University students in Winnipeg, the Rev. Canon Murray made a strong, impassioned address on Imperial Service, and was in hearty accord with the scheme proposed (and adopted) to form a University Regiment.

The Rev. H. C. Cox has returned from England, where he has been spending the summer. He is taking up his duties as curate of St. Charles' parish, under the Rev. L. Swalwell.

Rev. Canon Garton has returned from England, where he has enjoyed a well-earned holiday. His duties have been carried out by the clergy of the Cathedral staff since the departure of Rev. J. H. Bull, who undertook the work for three months. The Canon looks much benefitted by the change.

TORONTO

TORONTO

Rev. Allan Dallas Greene, formerly of the Columbia Coast Mission, and a graduate of Wycliffe College, has been appointed assistant curate at St. Paul's Church, Bloor street, and Rev. Arthur Edgar Bruce, formerly of the Diocese of Westminster, has been appointed to a similar position at St. Barnabas' Church.

The Rev. E. C. Burch, late of Prince Rupert, B.C., has been appointed *locum tenens* at St. Aidan's, owing to the absence of the Rector, the Rev. E. A. McIntyre, who, having been granted leave through illness, is spending the winter in the south.

Half the proceeds of the bazaar to be held by St. Thomas' Church sometime in November, will go to the relief of those who will suffer through the war.

The Ninth Annual Conference of the Archdeaconery of Simcoe will be held in Christ Church, from October 26th to 28th.

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A most successful Annual Meeting was held on Saturday, October 10th.

Holy Communion was celebrated at 10.15 o'clock in All Saints' Church followed by a business meeting at the House, 179 Gerrard street east.

The President's address was followed by encouraging reports given by the Secretary and Treasurer.

The following officers were re-elected: President, Miss McCollum; Vice-President, Miss Dudley; Secretary, Miss Burpe, 36 Constance street; Treasurer, Miss Grant, 179 Gerrard street.

The Treasurer reported sufficient funds for the support in training of a student deaconess, and the Secretary will be glad to communicate with any young lady who feels called to this work. The regulation age is from 22 to 30.

In the afternoon addresses were given by Canon Howitt of Hamilton, and the Rev. T. Derwyn Owen of Holy Trinity.

PORT CREDIT

On Sunday, October 4th, the Sunday School transferred its quarters from the Church to the Oddfellows' Hall. A lantern has been secured and it is hoped t give an illustrated

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Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see, I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about me and my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, *before they pay for them*, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges not break the buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for the people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washerwoman's wages. If you keep the machine after the month's, trial I will let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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lecture each Sunday to the children. The Rectory is fast nearing completion and it is hoped will be fully completed by the end of October.

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MARRIAGES

HOWITT-BROWN—At three o'clock, on October 14, 1914, at St. George's Church, Hamilton, by the Rev. Canon Howitt, father of the groom, Mary Kathleen, elder daughter of Mr. and Mrs. A. W. Brown, to the Rev. Arthur Hamilton Howitt, B.A., Curate of the Church of the Ascension, and eldest son of the Rev. Canon and Mrs. Howitt.

ISLINGTON

The Rector, Rev. Frank Vipond, has sailed for England to be away for six months. The Rev. R. A. Simmond, Rector of Melleville, Sask., has accepted the *locum tenens* of St. George's for six months from November 1st. The services during the intervening Sundays of October will be taken by the Rev F. E. Powell, Rector of St. Barnabas', Toronto, and by Archdeacon Warren.

PETERBORO

A mission conducted by the Bishop of Kingston is to be held at St. John's Church, Peterboro', from October 20th to 25th. On November 1st the Bishop of Toronto will preach at the Dedication Festival.

SASKATCHEWAN

THE PAS BOARDING SCHOOL.

The Pas Indian Boarding School was opened on October 1st. The school is situated on an island near The Big Eddy, about six miles from the town and the crossing of the Saskatchewan River, by the Hudson's Bay Railway.

The opening service was held in the large class room. It was conducted by Archdeacon Mackay, assisted by the Rev. A. Fraser, Missionary at The Pas and Rural Dean, and the Rev. Louis Laronde, who has been appointed Principal of the school. Prayers were said by Mr. Laronde, and the Psalms and Scripture Lesson were read by Mr. Fraser. The Archdeacon gave an address, first in English and then in Cree. The service was closed with the singing of "God Save The King."

The building was thrown open to the visitors, and, after the service, the Indian Agent received applications for the admission of pupils, who were examined by the Medical Officer before enrolment. Twenty-seven pupils were received on the opening day.

Besides building the school, the Government has supplied a large part of the necessary equipment.

The Woman's Auxiliary has contributed a splendid supply of clothing and bedding for the school, also sewing and washing machines, etc. Two members of the staff, Miss Moody and Miss Hitchcox, have been sent out and will be supported by the W.A. This help is highly appreciated and will be very much needed, for, apart from such assistance, the running expenses of the school will have to be met by the Government grant of $100.00 per capita.

The Indian Department has also built a Hospital near the school, which will be entirely maintained by the Government.

NEWFOUNDLAND

Rev. E. Rusted, Incumbent of Upper Island Cove, has returned from England.

A meeting of the Conception Bay Clerical Association was held at Spaniard's Bay, on St. Michael and All Angels' Day. Rev. Canon Bolt was the preacher, and Socialism was the special subject for discussion.

Sunday, October 18th, has been appointed by the Governor as a day of special prayer and intercession for the soldiers and sailors of the King engaged in war.

The Bishop is now on his way from England. He will hold an ordination on All Saints' Day, at which three Deacons will be advanced to the Priesthood, and one candidate will be made a Deacon.

Rev. A. E. Tulk, M.A., rector of Belleoram, will be married at the Cathedral on October 19th, and Miss May Tulk, his sister, will be married to Rev. I. Strowbridge, of the Diocese of Montreal, on October 21st.

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Women's Work and Social Service

THE following vivid description of mobilisation in Eastern Russia, contributed to the *Times* by its correspondent, Mr. Stephen Graham, gives a picture of our Russian allies which has a peculiar and touching appeal.

"I was staying in an Altai Cossack village on the frontier of Mongolia when the war broke out, 1,200 versts south of the Siberian railway,—a most verdant resting place with majestic fir forests, snow crowned mountains, range behind range, green and purple valleys deep in larkspur and monkshood. All the young men and women of the village were out on the grassy hills with scythes; the children gathered currants in the wood each day; old folk sat at home and sewed furs together, the pitch-boilers and charcoal burners worked at their black fires with barrels and scoops, and athwart it all came the message of war.

"At 4 a.m. on July 31 the first telegram came through—an order to mobilise and be prepared for active service. Later, a young man on a fine horse came galloping down the street, a great red flag hanging from his shoulders and flapping in the wind, and as he went he called out the news to each and everyone—War! War!

"Horses out—uniforms, swords! The village *feldscher* took his stand outside our one government building and began to examine the horses. The Tsar had called on the Cossacks; they gave up their work without a regret, and turned to fight the enemy.

"Who was the enemy? Nobody knew. The telegram contained no indications. All the village population knew was that the same telegram had come as ten years ago, when they were called to fight the Japanese. Rumours abounded. All the morning it was persisted that the yellow peril had matured, and that the war was with China. Then a rumour went around, 'It is with England.' So far away these people lived, they did not know that our old hostility had vanished. Only after four days did something like the truth come to us, and then nobody believed it.

* * *

"Two days after the first telegram a second came, and this one called up every man between the ages of 18 and 43. Astonishing that Russia should at the very outset begin to mobilise its reservists 5,000 versts from the scene of hostilities!

"Flying messengers arrived on horses, breathless and steaming, and delivered packets into the hands of the Ataman, head-man of the Cossacks—with secret instructions. Fresh horses were at once given them, and they were off again within five minutes of their arrival in the village. The great red flag was mounted on an immense pine-pole at the end of our one street, and at night it was taken down and a large red lantern was hung in its place. At the entrance of every village such a flag flew by day. Such a lantern by night.

"The preparations for departure went on each day, and I spent much time watching the village vet. certifying or rejecting mounts. A horse that could not go 50 miles a day was not passed. Each Cossack brought his horse up, plucked its lips apart to shew the teeth. Explained marks on the horse's body, mounted it bare-back and shewed its paces. The examination was strict; the Cossacks had a thousand miles to go to get to the railway at Omsk. It was necessary to have strong horses.

* * *

"On the Saturday night there was a melancholy service in the wooden village church. The priest, in a long sermon, looked back over the history of Holy Russia, dwelling chiefly on the occasion when Napoleon defiled the churches of 'Old Mother Moscow' and was punished by God. 'God is with us,' said the priest. 'Victory will be ours.'

"Sunday was a holiday and no preparations were made that day. On Monday the examination of horses went on. The Cossacks brought also their uniforms, swords, hats, half-shubos, overcoats, shirts, boots, belts—all that they were supposed to provide in the way of kit, and the Ataman checked and certified each soldier's portion.

"On Thursday, the day of setting out, there came a third telegram from S. Petersburg (now Petrograd). The vodka shop which had been locked and sealed during the great temperance struggle which has been in progress in Russia, might be opened for one day only—the day of mobilisation. After that day, however, it was to be closed again and remain closed till further orders.

* * *

"What scenes there were that day!

"All the men of the village had become soldiers and pranced on their horses. At 8 o'clock in the morning the holy water basin was taken from the church and placed with triple candles on the open sun-blazed mountain-side. The Cossacks met there as a rendezvous, and all their women-folk, in multifarious bright cotton dresses and tear-stained faces, walked out to say a last religious good-bye.

"The bare-headed, long-haired priest came out in vestment of violet blue, and behind him came the old men of the village carrying the ikons (images) and banners of the church; after them the village choir singing as they marched. A strange mingling of sobbing and singing went up to heaven from the crowd outside the wooden village; this vast irregular collection of women on foot clustered about a long double line of stalwart horsemen.

"The consecration service took place and only then did we learn the almost incredible fact that the war was with Germany. It made the hour and the act and the place even more poignant. I at least understood what it meant to go to war against Germany and the destiny that was in store.

"'God is with you,' said the priest in his sermon, the tears running down his face the while. 'God is with you: not a hair of your heads will be lost. Never turn your backs on the foe. Remember that if you do, you endanger the eternal welfare of your souls. Remember, too, that a letter, a post card, one line—will be greedily read by all of us who remain behind. . . God bless His faithful slaves.'

"When the lesson was read there was a great scramble among the soldiers to get their heads underneath the Bible. They looked true 'slaves of God,' those soldiers on their knees in the blazing sunlight, the great Bible on their very heads. Each soldier dismounted and prostrated himself in the prayers. Each soldier at the last kissed the cross in the priest's hand, and was anointed on the brow with holy water.

"And, when anointed, he passed away from the priest, leading his horse by the bridle. He sought out mother and wife in the waiting throng, and was blessed amid sobbings that wrung the heart.

* * *

"Away! away! Two miles from the village an ox had been killed and was being cooked by the side of the road, and gallon bottles of vodka waited in the grass. The soldiers got into saddle again and rode out through the crowds of women, old men and children. And a great number followed them to the place of picnic.

"The ox was cooked over a great fire by the river side, the green birches withering in the smoke. The Cossacks came up quickly, and getting down from their horses, tied them to the trees. Buckets and kettles and glasses were brought forth from a shed, also many plates, but no tables. There was soup and roast beef and vodka for all comers. First of all the gallon bottles of spirit were emptied into the buckets and kettles and distributed among the men, the men themselves officiating. There were drinks all round, and healths to the Tsar and to Russia and to themselves. Whilst the vodka was being thus purveyed, cauldrons were receiving attention, and directly the toasts were drunk the soup was dealt out, each man holding the plate as he stood, and putting his lips to the hot liquid, blowing it and trying to drink it—there were no spoons. Meat was carved and taken promiscuously to eat, and then the vodka was finished. Only a very limited quantity had been supplied, but enough to inflame the emotionalised souls of men so lately taken through a moving religious ceremony, so lately touched to tears by the farewell to home. One man held up a rouble, shewing the Emperor's face, and all the soldiers sang, "God Save the Tsar," and then danced round the coin. The Ataman was taken, hoisted shoulder-high, and thrown again three times into the air, and caught again with cheers—a great stout bearded military official.

"The roaring little river rushed along under the birch trees, the

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horses waited in the green shade, the men danced and sang, the women sobbed and keened. There was an hour of it and then the officer in command gave the word, and all the men were in the stirrup again. The long journey and farewell began in earnest. Even so, women on horse-back accompanied their husbands 20 or 30 miles, and then said good bye, I even watched them out of sight as they dipped with their dust into the horizon.

"So Russia sent off her men from the frontier of Mongolia to fight on the far-off plains of Austria and Poland."

* * *

[Written from Moscow a few days later.] "There is no depression of the national spirit in Russia, no strikes, no riots, no revolutionary propaganda or pessimism, but instead an all-pervading cheerfulness and national unanimity which even the most optimistic could not have foreseen.

"All vodka shops have been closed for a month. . . the absence of vodka has made a great blank in the peasants' lives, but that blank has been filled up by the war and the interest of the war. It is as if in war they found a real reason for existence, as if in death they found the object of living. It is difficult to reconcile war with our Western Christianity, but the Church of Russia finds no difficulty —going to the war is laying one's body on the altar of sacrifice.

"The streets present many sights —the marching of soldiers, the endless streams of the army moving out of the depths of Russia to the war; a magnificent peasantry brought in some cases from the remotest places of the old world. They sing as they march, and lift their hats and shout as they go, cheering for the war. In the midst of their number are many peasant women, wives who refuse to be parted from their husbands and they help to carry the immense baggage."

Honour Bright.

AS we walk on the shore, and look forward on that vast ocean on which we are so soon to be launched, and are like children gathering pebbles on the beach, with our heads turned downward to the ground, let us look out for those only which bear the mark of the Cross. Even amid the trifling pursuits of this our daily life we may find something of which we may make a sacrifice, and to turn our thoughts to Christ Crucified.—*I. Williams.*

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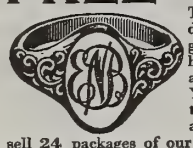

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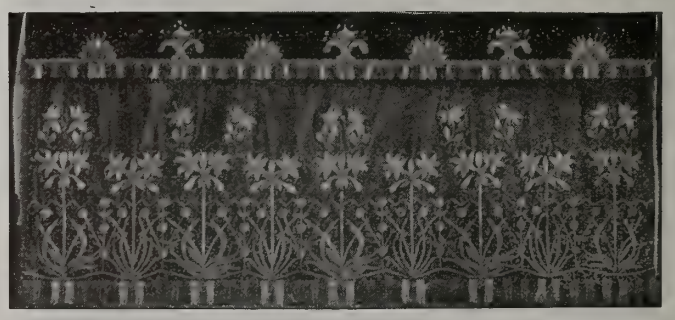

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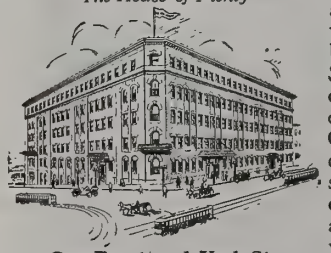

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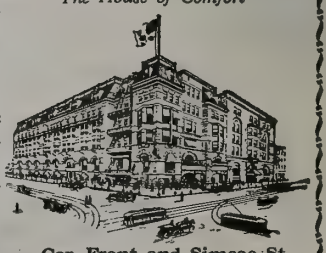

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The Week

THE supreme thought of All Saints' Day is the life of the blessed in Paradise. What are they doing? Are they interested in the joys and sorrows of their loved ones on earth? Do they know each other? We do not know positively very much about the life in the other world for it has not been God's will to reveal it unto us. That they continue to take an interest in the scenes of their earthly life we know from the mystery of the Transfiguration. We also gather from Scripture that there is consciousness and memory, for Abraham said to one, "Son, remember." And St. Paul learned in Paradise what he did not know before here on earth, so there must be progress and knowledge. What we do know positively is that however they may be occupied, or in whatever state they may be they have not passed beyond God's care and keeping. Could there be a greater comfort to those whose dear ones have passed beyond the veil than the Church's faith in the Communion of Saints? There could be no closer union with them than in that most wonderful sacrament of the altar where we with all the elect are united in one communion and fellowship in the mystical Body of Christ.

All Saints'

MEN are dying by the thousand under conditions which make it impossible to suppose that they are all fit to die at the moment when death comes. The blasphemy of war, the agony of pain, the lust of battle, are poor surroundings for the soul about to face the God of peace, purity, humility and holiness. We have been asked what we are to do about them, and whether we ought not to pray for them, that is implore the Divine compassion for their past, present and future. Some people say it is a mistake to pray for the dead, others that it is wrong, and others say they cannot help doing it, because they believe the love of God is wider and more understanding than any teaching, or church, or Bishop, or clergyman. John Jones is in a terrible plight. He lives under an authority that tells him it is wicked as well as useless to pray for the dead. His brother went to the war and to John's horror he finds he has been praying for a dead brother for some two weeks. His only comfort is that he merely asked God every day to bless his brother, to comfort him and care for him. Most people who love other people will still ask God to care for and bless their departed ones. One feels a profound pity for any who at this time would hinder any means that would bring souls nearer to God, and the consciousness that our beloved have passed into the nearer Presence, and are yet still one with us, who are living on earth is a great means to make souls comprehend the reality of the spiritual life. For the same reason one feels that in the form of War Intercession put forth by the Archbishop of Canterbury the lack of any direct reference to those who, before the end of the war, will represent numerically the largest part of the war, namely, the "dead," is not only a great pity, but a blot upon the comprehensiveness of the Catholic Church of God. Perhaps one result of the war will be the passing of a sense of "militarism" that exists on the Episcopal bench.

Prayers for the Dead

WHEN a man of millions built a home for the permanent abode of peace, a place where war should lay aside its sword and ask for advice, many folks laughed, and several applauded. To-day that house stands empty within the sound of the guns that are devastating the world. It is a monument of the vanity of human wishes, of the effete power of a man or men who regard money as a means of uplifting morality. What are libraries, organs, peace palaces, and hero dividends when man is fired by passion and forgets God. The men who work for high aims, or practical aims and leave God out, or put Him in the second place will receive disappointment. They will find that the world pays little regard to them except for the intrinsic value of the gifts. They may live to see their gifts unproductive, or productive even of harm. They will find that the Judge of all the world heeds more how the money has come, rather than how it is spent. Lastly, they will some day realize that all those things that absorbed the working hours of their daily life are of very little interest to a Saviour, Who lived in poverty and died in shame.

The Peace Palace

WHEN shall we all learn the beauty and the merits of silence? War lets loose tongues and pens until the world is flooded with noise and rubbish. Newspapers complain that others are unreliable, and still their columns are filled with "copy" manufactured by the correspondent, who cannot know, or who knowing cannot tell. More bitterness is caused by words than deeds. The men who fight can, after the fighting, be quite friendly with their foes, but it is what people call "national sentiment" that leaves the sting and the pain. Soldiers who have fought respect and care for each other, and can make allowances for the hot-headed cruelty of the campaign. But the people who sit at home and shed stories, fabrications, opinions and slander are the ones who are mostly responsible for the venom that estranges for a whole generation. It is so easy to say too much, while it is so hard to say nothing. When a minister of the Crown is taken to task for using a phrase like "digging out the rats," we all need to acquire a self restraint, which at present is not very evident. Do we ever think that a dead German lying on the field of battle appeals to the heart of God? When there is wrong doing there must and will be punishment, but it is not necessary to add slang to it.

Silence

IN this time of war the Prayer Book has provided us with a collect for peace that is as good as the best of those put out by authority. It is called the Collect for Peace, and occurs in the office of Morning Prayer. For those who want a prayer to use we recommend it because of its fitness, because it is easily to hand for all Church people, and because it reminds us what an inestimable service of intercession we have spread throughout the Book of Common Prayer. Yet another form of prayer is the Gloria in Excelsis in the office of the Holy Communion. The opening words are taken from the angelic song at the birth of our Lord, and remind us alike of the Prince of Peace and of the fact that peace comes to those who are of goodwill, and not covetous, arrogant, selfish or self-sufficient. The war has done a great deal for us in the way it has made clear to us the catholicity of the Prayer Book in caring for the wants and wishes of all sorts and conditions of men.

A Good Prayer

THERE are a great many people working doubly hard because of the war. They are praying, giving, sewing, saving and toiling. Others are enduring because they have given relations to the overseas contingent. Some are taking up various forms of Church work in order to satisfy their newly aroused sense of duty. But there are a great many still who are uninterested and uninfluenced. To them the war is a disagreeable, horrible business because it spoils everything, and unless they change we shall wonder whether they are worthy of their human nature. All who have any self respect, or any feeling of our common humanity have a desire to "do something."

Do Something

The Church in the West

ONE evening a short time ago, a friend deeply interested me with an account of his dealings with the Mennonites, whom he had known intimately for more than twenty years. Their name had been familiar to me years ago when their principles and practices were discussed in the daily papers of Eastern Canada, but with the passing years, a seven years' residence in the West notwithstanding, I had almost forgotten their existence in our midst.

My friend's graphic account, however, roused a new interest and I have been looking up some facts in the history of the Mennonites and their numbers and distribution in Canada.

They originated, I find, in Germany at Zurich during the sixteenth century. Their name is derived from Menno Simons, a Roman Catholic priest, who joined them early in their history and became their most influential leader and teacher. As they were originally one of several divisions among the Anabaptists, it is curious to find that in the census of Canada until 1901 they were enumerated with the Baptists, though in their tenets, apart from adult baptism, they more nearly resembled the Quakers.

Their most praiseworthy characteristic to my mind is their readiness to suffer for conscience' sake. This readiness has manifested itself in their frequent migrations to obtain the religious liberty their principles demanded. One of those principles is the absolute refusal to undertake military service. This has led to several important migrations.

As early as 1683 William Penn, the Governor of Pennsylvania, recognized the similarity of their principles to his own and invited them to establish colonies among the Quakers. They accepted his proposal and established themselves about Germantown, Philadelphia. How largely their numbers have increased and a serious defect in organization is shewn by the fact that the original body is now split up into twelve separate divisions.

Another important migration took place in the latter part of the eighteenth century. At that time the Mennonites came into conflict with the Prussian Government owing to their refusal to enlist in the army. Under these circumstances Catherine II. of Russia, in 1786, recognizing their value as colonists, offered them complete religious liberty and exemption from military service if they would settle in Russia. Accepting these terms they formed large colonies in the southern part of the Empire and lived at peace until the middle of the nineteenth century. They were then notified by the government that at the end of twenty years they must be prepared to enter the army or leave the country.

In 1786, when a preceding generation had moved to Russia, some of the Mennonites made their way to Canada. Where they settled I cannot say definitely, though the census returns of 1901 and 1911 seem to make it clear that it was mainly in Ontario in the county of Waterloo. This earlier immigration may have opened the way for negotiations with Canada about 1870. At any rate a considerable number came to Manitoba at that time and established themselves with special privileges on a reserve in the Red River Valley. Owing to a disastrous flood about 1880 this location was exchanged for one farther west and the colonists have since established themselves in large numbers in Saskatchewan and less numerously in Alberta.

In 1901 there were 31,000 Mennonites in Canada. Ten years later their numbers had increased to 44,000. Of these there were upwards of 12,000 in Ontario, more than half of whom were in the county of Waterloo; 15,000 in Manitoba, and 14,000 in Saskatchewan; most of the remainder have settled in Alberta.

In the West, the Mennonites, while they have proved themselves excellent settlers and have to some extent modified their customs, still remain a peculiar people. Of their characteristics I hope to write in my next letter.

G. H. B.

The Church in Honan

I.—Opportunities and Needs in Our Kwei Teh Prefecture

By THE REV. A. G. WILLIAMS, B.D., Canadian Missionary in Honan

NEEDS! Our needs! This little word probably seems to many people to be the biggest word in the vocabulary of some missionaries. It is a theme that may seem to have been worn threadbare but it should be borne in mind that in writing of our Kwei Teh Prefecture this "our" does not refer only to the couple or three missionaries who have been given the oversight of the cause of God's kingdom here, but to the members of the Canadian Church which several years ago assumed the responsibility of evangelizing this district. Since this is so it is but right that you should have the needs of what is in a special sense your own district brought before you from time to time. In this way you may also inform yourselves as to how far the opportunities are being utilized to supply the needs.

Perhaps in setting out to write a little series of short articles on this subject it would be better first of all to refresh the minds of our home friends with a few general details of the field itself and the people. Most people probably know that a Chinese Prefecture is simply a political district or section of a province, the province being divided into these sections or prefectures in order that the administrative work may be more conveniently carried out. The Province of Honan is divided into nine prefectures, each directly responsible to the provincial capital, Kai Feng, which, in common with all other provincial capitals, is directly responsible to the national capital, Peking. Thus the province is a political division of the country and the prefecture is a political division of the province.

Our Kwei Teh Prefecture is Honan's most easterly district and juts out into the provinces of Shantung and Anhwei, being bounded by the former on the north and the latter on the south, whilst Kiangsu meets us on the east. The fact that our district marks the junction of four provinces makes us very liable to the ravages of robber bands. This is especially true of the country east from Ma Mu and north from Hsia Th. China is really more like eighteen countries than one country with eighteen provinces, for the troops of one province are not generally allowed to pass into another province, whilst the brigands naturally enough have no such scruples.

This part of the country is very flat and inclined to be sandy for the most part. It is very fertile but yet, being sandy, is rather subject to drought in times of little rainfall, and being low-lying is rather subject to floods in times of much rainfall. The community is farming and depends almost entirely upon the produce of the land for existence. The main crops are wheat, barley, millet and such like, with many kinds of vegetables in their seasons, such as celery and cucumbers. No rice is grown in this district and very little is consumed here, owing to the high price caused by its transportation. We have many kinds of fruit in their season, such as peaches, plums, apricots and persimmons. These fruits are very good eating, although not up to the home standard. When this fruit crop fails, as it has done in parts of our district this year, owing to hail which damaged the budding trees, it entails quite a loss on the farmers. Most of the big business in the towns is carried on by men from other provinces for the Honanese themselves, generally speaking, are usually slow in body and apparently also in mind. They seem to have very little initiative and dislike greatly moving far from their homes, to which they are passionately attached. The country people seem very kindly disposed and simple-minded, but as can often be seen possess the Chinese characteristic of excitability under very little provocation. This seems all the more strange to us since they daily put up with much that a white man would not endure at all. It seems to be mainly when a sense of being endangered or of being wronged conveys itself to their minds that they show their resentment by very excitable doings.

The chief means of conveyance are by mule-cart or wheel-barrow, both of which are very slow, a distance of forty miles being considered a very good day's travel. Thus to travel from Swei Cheo, the most westerly station of our district, to Yung Ching, the most easterly, entails two and a half days' travelling for a mule-cart, the distance being about one hundred miles. The population of this, our prefecture, is variously estimated and is probably about five millions of people.

It is to this kind of a district and to this kind of a people that we have come in fulfilment of the obligation taken willingly by the Canadian Church upon herself to do her best to bring every one of them into the knowledge of the one true God and of Jesus Christ, Whom He has sent. If this little series of articles can serve to give a more intelligent interest and raise a more earnest zeal in the hearts of God's intercessors in the homeland they will not have been written in vain. Only let it be borne in mind that this is part of the land which God has promised as the inheritance of His dear Son. It is in obedience to His will and command that you have sent us, and we have come to possess it in the Name of our common Lord and Saviour. Knowing this we cannot doubt the ultimate issue of our labours if only we can do as Caleb exhorted of old time, go up at once and possess the land for in God's Name and strength we are well able to overcome it and all its difficulties. As for our needs, if God's people will be faithful, His grace will be sufficient.

THE COMING PEACE

WE all want peace, and we all know that sooner or later peace is coming, but most of us are very anxious that it should be our own peace, that is the form of peace that we want and no other. We want the peace that will suit US, and in this respect a good many people will be disappointed. Some want commercial peace, which would mean the old routine—we love routine—business as usual, but especially would it mean money in the bank, money for amusement, money for comfort, money for the things of the material life. Some want sentimental peace, a peace that at the present time is hiding its face because it has seen blood sprinkled all over the map of Europe, a peace that would deprecate Calvary as a dreadful set-back to culture, and a possible hindrance to the growth of idealism. Some want national peace, which means the elimination of war preparations for many years to come, the better understanding of national ideas, and the improvement of national aims. It would still leave it possible for men to fight with knives, clubs, or other implements. We are all afraid that we are not going to get the particular form of peace that we would like, and that in years to come we shall all be saying, "there you are, I told you so. If the world had only done what I wanted."

In our perplexity it is well to face the fact that God is the only power that can give a just and lasting peace, that He as the Warlord, if we may reverently say so, of Sabaoth, of the armies against whose power no guns, no munitions either of men or money can stand, is the Person to whom we should all appeal. In a sense a good many of us are praying to Him, but there are millions who are not, and there are also millions who are praying to Him prayers of prejudice, in which they consciously or subconsciously are begging for peace at their own price. The Peace of God is also God's peace and it is to be accepted wholly, humbly and gratefully, even if it bring somewhat of discipline with it, and as we pray for the peace we must also pray for the grace to accept it when it comes. Now the peace of God is proclaimed in His Church everywhere, especially is it proclaimed in that great rite which is the soldier's sacramentum, the Holy Communion. Wherever this rite of union and communion is observed we ought to find the most intelligent and the most earnest prayers, and the more united these prayers become the more pressing will they be as they reach the Divine heart. "That they all may be one" is the most pathetic of all the Divine longings and all the Divine pains in this present day of disruption and its result—death. As we see the three great branches of the Holy Catholic Church fighting side by side—the Greek, the Gallican, the Anglican—all believing that the Holy Eucharist is the greatest and profoundest bond of union, the highest and holiest act of prayer, all accepting that the Peace of God is God's peace and that it comes in its fullest grace to those who are members of His body—we may hope that one outcome of the war will be that peace when it comes will ease our Redeemer's grief as He prays, "That they all may be one."

Our Old Country Letter

October 14th, 1914.

"THE GUARDIAN" publishes this week, as I told you, several papers on the subjects which were to have been treated at the Church Congress abandoned for this year because of the War.

* * *

The Bishop of London, after spending two months as chaplain of the London Rifle Brigade, has returned to Fulham Palace. In response to an address called "A Call to Arms," which the Bishop gave from a wagon to five thousand Territorials, and which has been since printed, six more battalions have volunteered for foreign service. The Bishop has been thanked by the War Office.

* * *

The shameful destruction wrought by the Germans upon Rheims Cathedral was commemorated by English Churchmen last week on the Feast of St. Remigius, Bishop of Rheims, who died in 533. It was he who baptized Clovis on his conversion to Christianity, and the vessel used by Remigius for the anointing was afterwards used at the coronation of many French kings.

* * *

One of our chaplains, writing from near the battle lines, in France, says: "We entered the great parish church and found it occupied by wounded. They were lying on straw, filling the nave, the aisles, the chapels, and even huddled all around the high altar. They had just been brought in from the trenches, their clothes often in rags, sodden with a week's rain, soaked in blood, and caked with mud. I spent the afternoon in the church, doing the little that could be done. Then to an hotel full of wounded officers. Later on to the railway station to help fill trains with wounded. The trains were composed of luggage vans, the floors littered with straw.

Later that night I went back to the church and found it filled again with new arrivals from the field of battle. Never shall I forget that strange and touching scene. The gloom of the church was illumined only by lanterns and twinkling altar candles carried by hospital orderlies administering to the wounded. I spent several hours carrying drinks of water, comforting them as well as I could, praying with them, distributing the cigarettes I had brought, and writing postcards to their mothers and wives. All the while the guns were booming and crashing. The effect of the gunfire at night was very striking and impressive. A continuous flickering glare played across the skyline like the shimmer of summer lightning. Among the wounded soldiers I came across many an earnest Christian man. When I was recognized as a priest, I was often greeted with—"It's all right, sir, we are trusting in the Lord."

THE CANADIAN RED CROSS SOCIETY

Contributions to the Medical Services in the Great European War

IT may truly be said that never in the history of the world has there been and will there continue to be for many months such wholesale slaughter as is now being perpetrated on the battlefields of Europe. The Canadian Government is sending large numbers of men, and with them go 2 general hospitals, 2 stationary hospitals, 1 clearing hospital and 3 field ambulances, in all 2,090 beds. These hospitals are being equipped by the Government, who are also supplying the personnel of medical officers, nurses, orderlies, drivers and cooks. The number required will be about 1,100.

In addition to the regular and official supplies the Canadian Red Cross Society are supplying large additions of reserve and supplementary stores.

These stores will be under the direct control of the officers commanding the Canadian Hospitals, and will be taken by them on the transports to Europe so that they may be immediately available. It will be necessary for the Society to supplement these stores from time to time as occasion offers.

It is understood that the Red Cross Societies aid all sick and wounded irrespective of nationality. Once a man is wounded he becomes a non-combatant and object of charity and commiseration.

It should be stated that the Canadian Society has already since this war began remitted to the Central British Red Cross Committee at London the handsome sum of £10,000 for the general use of the sick and wounded.

The object in doing this is to bring as quickly as possible, through the agency of the parent Society, which is near the front, aid to the unfortunates of the armies and to avoid the necessary delay in the transport of stores from this country. It seemed to the Committee the most effectual way of giving immediate aid.

(*Continued on page 790.*)

The Church in Canada

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RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.

ALGOMA

SAULT STE. MARIE

Children's Day was observed by the usual united service in the Pro-Cathedral. Present were scholars and workers from St. Luke's, St. Stephen's, St. John the Evangelist's, Bishop Fauquier Memorial Chapel and St. Peter's, the various schools in the city and the adjacent town. There was a greater attendance than ever and the Rev. W. G. Bunbury gave the children and adults a very interesting and helpful address on "My Father's Business." Some of those present had come in a hay waggon, others by street car, but at 3 p.m. all were ready and joined heartily in the service and catechizing.

GARDEN RIVER

On September 30th and October 1st the Rural Deanery of Algoma was in session here. At Evensong in the church which the Indian women keep so spotless the Rev. S. H. Ferris, missionary in charge of the Reserve, was assisted by the Rev. W. H. Hunter, who preached the sermon.

The Venerable Archdeacon Gillmor, D.D., celebrated on the day following, assisted by the Rev. W. H. Trickett.

At Matins (10 a.m.) the Rural Dean, Rev. W. H. Johnson, gave an address.

Acts xx., 17, was the Greek portion handled by the Archdeacon and discussed by all the brethren. The Rev. J. Tate read a paper, "Gleanings on the War," and Rev. W. S. G. Bunbury on "Expansion of Christ's Kingdom."

At all services, and especially at the missionary meeting, 8 p.m., the Indians attended well. The Rev. B. P. Fuller, who addressed this meeting, was prevented from attending all the session. The Rev. G. H. Philipps from Webbwood was also present.

All were grateful for the kind hospitality of Rev. S. H. Ferris and Mrs. Ferris and the spiritual refreshment received in the truly beautiful Garden River.

MICHIPICOTEN

From October 2nd to 7th the shepherdless folk of this district were visited by the Rural Dean of Algoma, the Rev. W. Hardy Johnson.

On October 4th at the Magpie Mine three children were baptized, the Sunday School catechized and Evensong said in the Cook Camp.

On October 5th the Harbour was visited but the train was so late that service was not held. The public school and "The Agawa" in the harbour were included in the visits made.

On October 6th the Helen Mine came in splendid response to the invitation and after Evensong an interesting discussion followed in the handsomely furnished hall.

GORE BAY

The Rev. H. F. Hutton was unable to attend the Deanery meeting in his capacity as secretary owing to the fact that a sudden opportunity to sell the parsonage necessitated immediate evacuation. Mr. Hutton and Miss Hutton have found a temporary home but a plan is on foot to build a new parsonage on a better lot.

STEELTON

At St. Peter's Church the Rev. B. P. Fuller, Principal of the Shingwauk Homes, preached a thanksgiving sermon on October 11th.

KORAH

Mr. W. J. Howes, of Steelton, preached a Harvest Thanksgiving sermon on October 11th.

COBALT

The Rector, Rev. John Leigh, compares the number of names on the roll of baptized with that of the communicants and hopes the Bishop, at the close of October, will find many desirous of confirmation. The departure of the Syrian priest leaves the whole work of ministering to these brethren once more to our Church.

The ladies are active in work for our expeditionary force.

NORTH BAY

The new officers in the Mothers' Union are Mrs. Graves and Mrs. Miller, secretary and treasurer. This organization is planning work for the soldiers' benefit.

A patriotic concert by young people and very little children promoted by Mrs. Jos. Booth and Miss Osborne raised help for some reservist families in a very creditable way.

The A. Y. P. A. has elected the following officers:—President, Mrs. Jas. Willis; vice-presidents, Miss Rixon, Miss Sherman; secretary, Miss Wagar; treasurer, Mr. Chas. A. McGaughey.

FORT WILLIAM

The autumn meeting of the Deanery of Thunder Bay was held on Friday, October 16th, in St. Paul's Church, beginning with a celebration of Holy Communion at 8.30. The Rev. Canon Hedley, Rural Dean, gave the Greek exegesis of 1 Cor. xv., v. 45 to end. The chairman, in a few earnest words, expressed the deep regret of the members of the Deanery at the departure of the Rev. A. A. Adams and wished him Godspeed. It is the intention of the deanery to present him with a preacher's scarf as a mark of their appreciation of his work. The Rev. G. Sherring was appointed secretary. The Rev. Canon Burt, of St. Luke's Church, gave an interesting paper on "The Anglican Priest's Position in Regard to our Separated Brethren," and said he believed closer co-operation in many lines of church work would be of great benefit to all. The paper was warmly discussed by all present.

The Rural Dean gave a talk on the new book entitled "Foundations," recently published, and his remarks were listened to with the closest interest. He was asked to continue the subject at the next meeting to be held in January.

Evensong was said in St. Luke's Church as it was the week of the Patronal Festival. The service was fully choral, nearly all the clergy of the deanery taking part. The sermon was preached by the incumbent of St. Thomas' Church. The preacher, at the close of his sermon paid a high tribute to the rector and congregation for the splendid work done during the year and prayed that the blessing of God might rest upon them, that they might do "greater works than these."

PORT ARTHUR

The rector, Rev. Canon Hedley, preached in St. John's Church on Sunday morning, October 18th, to the 96th Regiment, who paraded to the church. His sermon was an earnest appeal to the men to "stand fast in the faith; quit you like men; be strong." "We are living in stirring times and it behooves every man to stand for king and country and for the principles of truth and justice." There was a large turnout and the music of the choir excellent.

In the evening the Rev. A. A. Adams, of Fort William, preached, taking as his subject the training of children.

On Tuesday evening the incumbent of St. Thomas' Church held a farewell service at the prison farm, where services have been held regularly every month by the clergy of Fort William. About fifty men and guards were present and the attention given to the speaker as well as the hearty singing of well known church hymns was inspiring. Special prayers were said on behalf of peace. The superintendent, Mr. Elliott, is ever anxious that services should be held at the farm and warmly welcomes those who come for this purpose.

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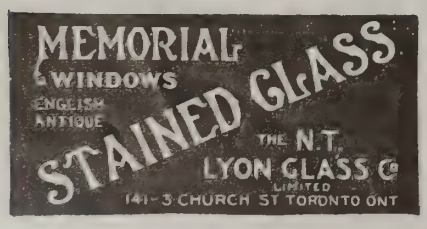

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CALGARY

CALGARY

On October 18th the local assembly of the Brotherhood of St. Andrew in Calgary met at St. Stephen's parish hall. An address was given by Canon James of St. Stephen's Church, which should prove helpful to all Brotherhood men. Mr. W. A. Geddes read a paper on Brotherhood work, which proved to be very interesting.

The election of office bearers followed: L. Shortt, of St. Stephen's Chapter was elected President; W. J. Greene, St. Stephen's Chapter, Vice-President, and F. Blunt, of the pro-Cathedral Chapter, Secretary.

EDMONTON

A meeting was held on Oct. 13th to re-organize the St. Faith's Church Society for the winter months. The meeting will be held fortnightly. The chairmen of the committees will meet in a few days to map out a programme for the season.

FREDERICTON

PORTLAND

The church here having been entirely freed from debt was consecrated by the Bishop on Sunday, October 18th.

ST. JOHN'S

Rev. J. J. Willis, B.D., rector of St. Jude's Church, Montreal, has consented to conduct the Mission in St. James' Church, of this city, in place of the Rev. Foster-Bliss, who had to withdraw on account of the war. Some clergyman has yet to be chosen to take the place of the Venerable Archdeacon Martell, at St. Luke's Church, who has had to decline duty at the last moment, on account of ill-health. Every effort is being made to induce the Rev. Canon Dyson Hague to come to St. Luke's. Every churchman should see that November 22nd to November 29th be kept clear from all other engagements, that he may attend carefully to his duties in connection with the Mission. He should not await the coming of the missioner to begin work, he should do so at once. By prayer and supplication he should make his requests made known unto God; and by his efforts put forth on behalf of his fellow men he should be at work among them to persuade them to awaken to the newer life. May the brother find the brother and bring him to Christ. May our Mission prove one of great blessing to our people of this city.

HURON

LONDON

The Churchwardens of the Church of St. John the Evangelist asked for a special collection at the Thanksgiving services, with the gratifying result that over $480 was placed on the collection plate.

WINDSOR

Rev. Arthur Carlisle, Rector of All Saints' Church, has been appointed Chaplain to the second Canadian contingent of troops, which will leave for Europe early in December. Mr. Carlisle will report at London, on November 4th.

STRATFORD

Rev. W. T. Cluff, of St. James' Church, has been elected Rural Dean of Perth, succeeding Rev. W. J. Taylor, of St. Mary's.

PORT STANLEY

The people here are contemplating the erection of a $4,000 rectory.

NOVA SCOTIA

We congratulate Bishop Worrell on the celebration of the tenth anniversary of his consecration.

ONTARIO

KINGSTON

The Bishop of Kingston has been elected Honorary Chaplain of the Kingston Veterans' Association.

Dean Starr has cabled Bishop Bidwell that he will return to his post on the 1st of January, being able to secure his discharge.

On Wednesday, October 28th, the Rev. R. S. Forneri, M.A., B.D., celebrates the fiftieth anniversary of his ordination to the priesthood.

QU'APPELLE

FLEMING

At the Harvest Thanksgiving Services the cash offertories for missionary and allied work amounted to nearly $100 along with pledges for further sums. Increased interest in mission work is apparent. About $250 has lately been expended on church and grounds, renovating, including painting, etc., chiefly through the efforts of the W.A. and other faithful Church members.

The Bishop expects to visit the parish November 23rd for Confirmation and the dedication of two memorial stained glass windows and a brass altar cross, all gifts of loyal parishioners.

STONEY BEACH

A very interesting event in the parish of Pense, took place in the mission of Stoney Beach, a new town on the G.T.P., on October 18th, when the Bishop of Qu'Appelle dedicated the new Church of St. Saviour's. There was a large congregation present which overtaxed the seating capacity of the church. The choir from All Saints', Pense, kindly lent their assistance.

With great impressiveness the Bishop solemnly dedicated the font, reading desk, lectern, pulpit and altar, and afterwards preached an eloquent sermon, on the subject of worship, cxxii. Psalm. This was followed by a celebration of the Holy Communion, when a large number communicated.

The offertory, which was most liberal, went to the Building Fund. The church has a complete set of furnishings, and within and without was greatly admired by all present. The congregation are to be congratulated on the completion of their efforts, to provide themselves with a worthy place of worship, dedicated to the honour and glory of God.

RUPERT'S LAND

The H. M. F. campaign opened vigorously on the twentieth Sunday after Trinity. Throughout the diocese there was a general change of priests, so that in the great majority of parishes an appeal for special offerings was made by some other than the parish priest. The arrangement entailed much extra work for the indefatigable general missionary. The Archbishop visited the Brandon deanery, together with Canon Matheson, Canon Phair, Rev. R. B. McElheran, while nearly every Winnipeg priest journeyed to the country.

The campaign will be continued for two weeks by means of personal work of clergy and laity.

In the mission of Carroll the local branch of the W.A. has been reorganized and is doing active work. The Sunday School has been reformed, with the result that there is a healthy attendance of children. This mission has one consecrated church, St. Michael's, erected during the pastorate of Canon Matheson. On the xviiith Sunday after Trinity the Harvest Thanksgiving services were held therein, the building having been beautifully decorated. Rev. H. Cawley conducted the services vice Rev. C. F. A. Clough, who is deacon in charge.

October 28th, being the Feast of St. Simon and St. Jude, there were celebrations and Evensong at St. Jude's (Rev. Geo. Horrobin), with special music.

The A. Y. P. A. of the Pro-Cathedral met on the 9th for reorganization and election of officers. Canon Murray is president. A successful and edifying season is anticipated.

WEST KILDONAN

On October 19th, His Grace Archbishop Matheson confirmed six candidates at St. Anne's Institute. This was the first confirmation service ever held at the Church.

WINNIPEG

The 21st anniversary of St. Peter's Church was celebrated on October 25th. The Rural Dean and Rector of Dauphin, the Rev. A. S. Wiley, M.A., preached both morning and evening.

This church had a humble beginning in a cottage, corner of Magnus avenue and Aikins street, just 21 years ago Sunday. Though it has had a serious drawback through the influx of continental Europeans who belong to other churches, yet it has taken on new life under the energetic incumbency of its present rector, Rev. Dr. de Mattos. Two years ago last Easter when he took charge he found a discouraged congregation, few in numbers and a depleted treasury, with heavy debts. Since then debts have been reduced, no new one incurred, and the congregation and finances have both increased. The offerings on Sunday were devoted to the further reduction of the debt. The people are to be congratulated on their efforts, which are meeting with such success.

TORONTO

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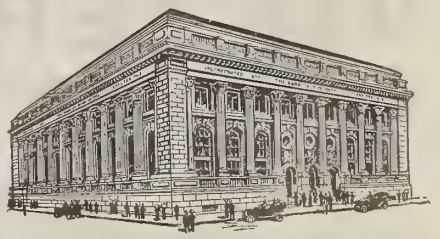

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receipt of $20 donated anonymously; $10 is for the Superannuation Fund and $10 for the Widows' and Orphans' Fund.

TORONTO

Rev. Prof. Cosgrave addressed the Men's Club of St. Stephen's Church, on Monday evening, on "Personal Experiences Regarding the War."

On Sunday 1,500 members of the Toronto Home Guard Sharpshooters' Association paraded to St. Paul's Church. The Ven. Archdeacon Cody, D.D., who is Hon. Lieut.-Col. of the Home Guards, preached.

The teachers of St. Stephen's Sunday School have presented Miss Taylor with a one volume Bible dictionary in honour of her having taken first place in Canada in the Advanced Teachers' Course.

The veterans of 1866-70, 1885 and South Africa mustered at the armouries on October 25th at 6 p.m. for their annual church service, this day being the sixtieth anniversary of the famous charge at Balaclava. Headed by the band of the 12th York Rangers, they marched to St. James' Cathedral. Ven. Archdeacon Forneret of Hamilton preached and special music was sung by the choir under the direction of Dr. Ham.

MOTHERS' UNION

The members of the Mothers' Union held their annual meeting in St. James' Parish House at 2.15 on Monday, October 19th, followed by service in the Cathedral at 3.30. There was an unusually large attendance, 145 being present who much appreciated the address by Rev. D. T. Owen on "Authority and Discipline in the Home." Six new members were enrolled. At the meeting encouraging reports were read of good work and increased membership with prospects of new branches.

COBOURG

The wardens of St. Peter's Church have been in communication with the Rev. Dr. Boyle, of Trinity University, for some time with a view to his becoming Rector of the parish. They received word recently that Dr. Boyle would be unable to accept the appointment.

EARLSCOURT

The opening supper and concert of the Men's Club in connection with St. Chad's Church, was held on October 21st, in the basement hall of the church. The rector, Rev. A. J. Reid, occupying the chair.

Some interesting speeches were made, the main topic being the church and the nation, and their responsibility in the present conflict.

PRICE'S CORNER

Bishop Reeve conducted a Confirmation service in St. Luke's Church, Price's Corner, on Sunday, at 11 a.m., a Confirmation service in St. George's, Fair Valley, at 3 p.m., and a missionary service at Foxmead at 8.

SILVERTHORNE

Building of the Silverthorne branch of St. Mark's Church will start in a few days. The work will be carried on by free labor supplied by the parishioners, the lumber and supplies being obtained by public subscription. It will be a frame building, 60 feet by 24 feet, on property north of the present hall on Silverthorne avenue, which was purchased about three weeks ago for $124.

KINMOUNT AND BURNT RIVER

The Right Rev. Dr. Reeve held confirmation at St. Luke's, Burnt River, October 19th and at St. James', Kinmount, October 20th, both churches being well attended by eager congregations. His Lordship addressed thirty-five scholars at Union Creek school house and 120 at Kinmount public school, the children listening attentively to the Bishop's instruction and advice. The mission throughout was much refreshed and strengthened by the visitation.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

PRAYER BOOKS FOR THE SOLDIERS

To the Editor:

From a letter in your issue of October 8th by the Bishop of Montreal referring to the B. & P. B. Society supplying only 500 Prayer Books for the Canadian soldiers, there would seem to be implied that there was an inadequacy. We know there have been gifts that are not published. For example, in Moose Jaw every Anglican Church soldier (and they were a goodly number) was presented with a Prayer Book by Archdeacon Johnson. Then we may presume some would take their own along. It would seem that from the Bishop of Montreal's gift it would be enough to supply those destitute of Prayer Books and not 'every Anglican soldier on his arrival in England.' Let us believe they are for use and not mere mementoes.

I. H. L.

THE HEREAFTER

Montreal, Que.,
October 21st, 1914.

To the Editor:

Dear Sir,—At this season our minds are naturally directed to thoughts of the "Hereafter" in connection with the Church's belief in the communion of saints. Much has been said and written but there seems to be one point which needs special emphasis, when many in their efforts to explain the Fatherhood of God and immanence of His Spirit, would tend to minimize death and judgment as final, irrevocable events, by allowing the soul upon awakening to purer consciousness after this earthly life to so purify itself in successive "aeons" as to finally be rendered capable of dwelling with God in His highest heaven. This seems to approach the Universalist view, and that God will allow no one to be doomed to eternal punishment, because He is transcendent and overrules all for good.

While speculating thus are we not apt to forget to lay stress upon this one great essential fact, that the bent and disposition given to the mind prior to death here predisposes it to future destiny?

Even God in His almighty love, having limited Himself when creating man predestined to glory with free-will, and then remedying his misuse of it by providing every opportunity of salvation, cannot fully effect the same without each individual's conscious co-operation; and if we have laid no basis in this present life for higher soul-existence, how may the same be improved upon when wilfully deficient according to light vouchsafed here?

Our Lord plainly teaches there is a heaven, there is a hell, and the unpardonable sin against the Holy Ghost. No intermediate state is mentioned.

A party, after reading a justly popular book on "Life Hereafter" exclaimed it was so comforting in assuring eventual close union with God that it would almost seem to remove incentive to constant right living, because, despite the reverse, salvation was easy by successive probationary trials. It is only because such complacency might seem to offer lax ity in individual effort to work out salvation with fear and trembling, corresponding to a pleasure, ease-loving tendency seen everywhere in secular life that I venture to write thus, hoping you might discuss it. Religion is both full of joyous hope and serious responsibility. Let us not unduly exalt the one aspect at the expense of the other.

REGD. CAIN BARTELS.

CONDITIONS IN GROSSE ISLE,

Quarantine Station,
Grosse Isle, Que., Oct. 14, 1914.

To the Editor:

Dear Sir,—I am sending my subscription for another year for CHURCH LIFE and I am taking advantage of the opportunity to write a letter about the work here. In a letter I wrote in the spring, I spoke of my having been here nearly four years without having had a visit from a clergyman of our Church, and I expressed a wish that people would take an interest in this station. Since then more interest has been shown. We have this summer had visits from two of our clergy, the Revs. C. R. Roy and W. H. Cassap. And besides these clerical visitors we have had Mrs. Burrington-Ham, secretary for immigration of Y. W. C. A. These visits have been most acceptable to us and very helpful.

To some it may seem that we cannot need much help. We have a nice little church here, but my congregation at present has to be made up from eight individuals, seven besides myself. There is the English doctor and his aged mother, one of the interpreters and one nurse, two of the officials of the Lyall Contract Co., my daughter and myself. So my congregation in the Church can never be a large one, and it looks very small in the eyes of the Roman Catholics, who are so many. Sixty-one out of the sixty-five officials and employees of the Dominion Government employed on the island are Roman Catholics, and their families are the same.

But the great majority of the hundreds of immigrants who are landed

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here during the season, are non-Roman, and it is my duty to minister to all these. Last season my proportion of all landed, nearly 3,000, was about four-fifths. The Roman Catholics are very careful that all belonging to them shall be well attended, and there is even continued talk of having nuns put in charge of the hospital to do this. There is just one nurse and myself to look after ours, who include Anglicans, Presbyterians, Methodists, Lutherans, and other Protestants, besides Greek Catholics, and others.

To help in my work I receive from the Bible Society hundreds of copies of Gospels in different languages. And this summer I received a large sackful of Gospels and other books from the "Church Camp Mission," Winnipeg; books and clothing from friends in Quebec, for poor immigrants, also five hundred copies of "Family Prayers, published by our beloved former and present Bishops of Quebec." All these are a great help to me.

I must not close without speaking of the kindly interest and sympathy of Dr. Montizambert, himself an Anglican.

James B. Debbage,
Anglican Chaplain.

THE CLERGY AND ACTIVE SERVICE

To the Editor:

Dear Sir,—The letter of "A Perplexed Parson" in last issue of your admirable paper is excellent and I hope it will be taken to heart by many of the younger clergy. It certainly will be a lasting dishonour to the Church of England if none of the available priests offer their services for the actual fighting of the Empire's warfare at this crisis of her need. Surely the text that ought to reverberate in the ears of priests no less than of laity is "Curse ye Meroz, curse ye bitterly the inhabitants thereof because they came not to the help of the Lord against the mighty" (Jud. v., 23). Here is a case in which our Empire needs every available man for the carrying through of its righteous, its self-defensive war against what you have aptly called the root-principle of war. How can available subjects of the King, ordained or unordained, escape a like condemnation if at this hour of need they prefer the ease and safety of their normal occupations? And as your correspondent aptly says, "How can we urge our young men to offer themselves if, as a class, we decline to offer ourselves?" When, by the goodness of God, peace shall come at last, will not those who have refused the hardships and perils of warfare, while the patriotic have faced the foe, feel shame at their unworthy avoidance of hardship and danger, and if the clergy as a class shun the fighting lines will they not for certain have wrought irreparable damage to the Church by erecting a barrier of separation between themselves and other men, will they not have given colour to the charge of effeminacy that is often laid against the clergy? The man in the street will look with greater scorn than ever upon the men whose primary principle will appear to have been above all personal safety? The writer of your "Old Country Letter" speaks of the "door being closed" by the Archbishop's letter. Surely not so; the Archbishop does not claim to be Pope; he has full authority over all matters ecclesiastical, but his opinion does not bind the clergy in their citizen relationship. Of course if young men want an excuse for staying at home they have it; but for the lovers of their country and of national righteousness, the decision should be no necessary deterrent. If the War Department proved that the writer could be of service he would not be delinquent, though approaching the half-century mark.

Albert Geo. Smith.

Port Elmsley, Ont.

THE CANADIAN RED CROSS SOCIETY

(*Continued from page 785*)

It has been previously stated that large numbers of Canadian troops are being sent to Europe to take part in the great war. It is our duty as well as our privilege to provide for the sick and wounded of this contingent all comforts which may be possible either directly through our own Society or indirectly through the British Red Cross Society. To accomplish this we must have first MONEY, with which to purchase the necessary articles which cannot be made at home, to contribute cash to wounded and sick soldiers and to pay the running expenses. Therefore, give as your heart dictates. The widow's mite and the millionaire's cheque are equally welcome, and will be faithfully applied.

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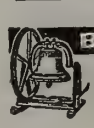

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The correspondent of the Dutch newspaper *Handelsblad* (quoted by the *Times* of October 9th), speaking of the "admirable order prevailing in Antwerp" in the few days that preceded its fall, used these words: "Nothing is more arresting than the magnanimity with which the Belgians are bearing their frightful sufferings." If Madame Vandervelde in her address did "nothing extenuate," neither did she "set down ought in malice," and her story in the telling was itself an excellent illustration—in its self-restraint, in its courage, in its exalted faith—of the "magnanimity" of our heroic allies.

She outlined very briefly some of the events of the past ten weeks, beginning with the fateful Sunday when the French ambassador gave official assurance that France would respect Belgium's neutrality; when the German representative questioned, "Why Belgium was mobilising—was not her neutrality *guaranteed?*" and when only three or four hours later, his master's ultimatum was delivered at Brussels. She describes the peaceful, industrious life of Belgium, the smallness of its army—small because of the neutrality—the absolute unity of purpose created by the German ultimatum, and the devastation of the beautiful land as she herself had seen it. She told of conversations with wounded soldiers, whose only longing was "retourner la-bas," and of the treacherous but unsuccessful attempt to assasinate General Leman by a party of Germans in British disguise; and finally she spoke of the faith of Belgium in the ultimate triumph of the cause for which they are now suffering martyrdom.

* * *

There is sometimes a tendency to lay the whole stress of our admiration on the patriotism of Belgium. Patriotic indeed she is, but her sacrifices have been made and her sufferings endured, not only in defence of her own integrity, but in defence of her international duty. Her neutrality was originally established, not only for her sake, but for the sake of Europe, which needed her as a buffer state, and against the doctrine that "necessity knows no law," Belgium has been the first champion, saying with Antigone, "Not through dread of any human pride could I answer to God for breaking these"—the laws of right. This is the claim of Belgium.

We have heard and are hearing a great deal about the case for Germany; we know something of the efforts being made to capture the neutral Press and through it neutral opinion. One of the most remarkable statements has come from Dr. Moll, President of the Psychological Society of Berlin, who, in reference to the Reports of the Belgian Commission, actually invites intelligent people to believe that the effect upon Belgium nerves of the sudden outbreak of war, with its accompanying horrors, has been to reduce the whole nation to a state of hallucination, in which they are the victims, not of the German soldiery, but of their own diseased imaginations. They have not really suffered, they only imagine they have. Place beside this the claim of Bernhardi that "the Turk is Germany's natural ally," and you are ready for the solemn repudiation by the thinkers of Germany of any such auxiliaries or such apologies.

* * *

But what are the thinkers of Germany actually saying? In the manifesto addressed by the theologians of Germany to the "Evangelical Christians abroad" (referred to in CHURCH LIFE last week, together with the reply), among various amazing statements it is declared that "cruelty and shamelessness (practised against the Germans) are such as many a heathen and Mohammedan war has not revealed." Not to be surpassed by the theologians, the authors of Germany have followed them with a statement, of which the following assertions may be quoted as a sample:—

"It is not true that the life and property of a single Belgian citizen has been touched by our soldiers except when the bitterest necessity for self-defence rendered it unavoidable. It is not true that our troops raged like brutes in Louvain. With heavy hearts they were obliged to take reprisals against a furious population by bombarding a portion of the town. . . . It is not true that the fight against our so-called militarism is not, as our enemies hypocritically assert, a fight against our culture. Without German militarism, German culture would long ago have been swept off the face of the earth."

Utterances like these are full of significance because they show that the solidarity of the German people is complete, and that German militarism has actually captured the minds and consciences of German thinkers and moralists; it is as though "a strong delusion had been sent them that they should believe a lie"; as though a chasm had been opened "betwixt their purpose and their conscience." In the early weeks of the war we were all at great pains to distinguish between the military party and the German people, but upon this point we need not any longer cherish what we now recognize as a delusion.

* * *

In its luminous and passionless statement of the causes of the war, the *Round Table* speaks thus: "Religion, science and philosophy have been called in aid to moralize and spread German power. German thinkers live no longer in the clouds. They are the advance guards of the German armies and fleets, preaching conquest and dominion as the highest and most worthy of human creeds. . . . There can be no question of the fundamental unity of the German people in the present war. The moment has come which they have been taught from their cradles to expect, and they believe their cause to be just." The writer goes on to explain how the docility of Germany has played into the militarist system; "the German not only accepts, he demands, the guidance of the state in everything, and professional Germany, scientific Germany, scholarly Germany, literary Germany, even artistic Germany, have taken the Prussian mould as completely as the army or the bureaucracy. There is no intellectual life in German universities which is not coloured by this teaching and its religion of war. Western civilization has come to regard war as an evil to be avoided by every resource of statesmanship—the last dread arbitrament when every other means of settlement has failed. German thought has been taking exactly the opposite course and has preached war as the necessary instrument of policy. Good as a means and good in itself, to be used without scruple whenever the national interest may be advanced thereby, without regard to human loss or suffering. The governing stocks are above humane considerations."

* * *

In commenting on the manifesto of the German theologians, Dr. Scott Holland—as candid a critic on the national hearth as he is a generous appraiser of all outside its sphere—speaks thus:—

"They have been beguiled into believing a downright lie. They actually declare that Germany was not responsible for breaking the neutrality of Belgium. They imply that France had done it already. They might know that France stood absolutely by the neutrality. It is down in black and white in a formal and official pledge. They must know that Germany had for years intended to break it. That too is down in black and white. They must know that Germany proposed to us that she would break it. Do they deliberately close their eyes and ears? . . Why have these peace-lovers (as they call themselves) allowed their rulers to be what they are? Why does the German Empire stand for war and nothing else? . . . And intellectually, where have they been while the Gospel of War and the *Machtpolitik* has taken possession? How it is that a teacher like Treitschke can sweep in the University of Berlin, to applaud this hideous rodomontade? Have the Harnacks and Euckens no part or lot in making the German mind? Talk of German culture? Here is a doctrine of life which is destructive of the very elements of culture. It uses a tongue which is unintelligible to spiritual culture. . . . A book like Bernhardi's could not live in a cultivated atmosphere. Why is it allowed to dominate the official ruling mind of Germany."

* * *

Yes, we have all heard the German case stated by the followers of Treitschke and Bernhardi; we have heard it stated by the official press, by the scholars, thinkers and statesmen of Germany; we have heard, or rather seen it stated in action by the

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armies of Germany in their steam-roller advance over Belgium. That is the German case. German progress requires the rest of the world as a sphere for its development. German progress requires the universal establishment of German ideas and ideals, and so the steam roller will pass over everything; all the varied and exquisite life of plants and flowers is to be crushed into one mass with the stones and rubble and steam-rolled into a dead level of barren monotony.

"The necessity which knew no law," to quote the *Round Table* again, "had been created by a policy which knew no law . . the defiance of Russia, the crushing of France, the violation of Belgium—this chain of action had long been contemplated and justified in time of peace. It was a 'necessity' which has calmly been studied for years by the German general staff, or it would never have occurred. . . . Two ideals are at grips. Behind the one there is a power of splendid patriotism and a mighty organization of material force; but it is a power of drill and discipline, aimed at the liberties of other people by champions of an autocratic and militarist faith. The other, if less well organized, has strength of a different order, for now, as in Napoleon's time, it is liberty and law, not only for the citizens within its borders (though that is its chief care), but also in the relationship of nations to each other throughout the world. The one a hothouse growth, the other a growth of open air."

* * *

Against this autocratic philosophy in action, Belgium has been the first to stand, and in face of it, like Judas Maccabaeus in face of another tyranny, she has said:—

"The victory of battle standeth not in the multitude of an host: but strength cometh from Heaven:

"They come against us in much pride and iniquity to destroy us, of our wives and our children, and to spoil us:

"But we fight for our lives and our laws"

Belgium knew instinctively that—

"In God, though tyrant tread their lands
The souls of nations live."

She knew instinctively that "none can forever overrid the unwritten, unfailing statutes of heaven, nor defy the laws set among men by Justice who dwell with God; for their life is not of to-day nor yesterday, but for all time and no man knows when they were put forth.

In the august presence of these eternal laws of right, can the issue be doubted? And may it not be for Belgium according to the ancient promise, that—

"They that be of thee shall build the old waste places; and thou shalt be called The Repairer of the Breach, The Restorer of Paths to dwell in."

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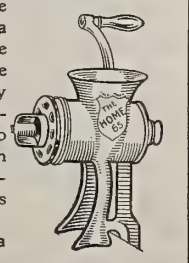

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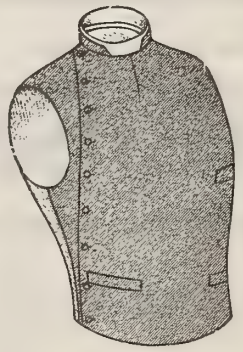

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VOL. VI., No. 45 TORONTO, THURSDAY, NOVEMBER 5, 1914 5c. PER COPY

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The Week

IN this war time there is a tendency for our prayers to be crowded out by preaching. We see long reports of militant sermons, political sermons, ethical sermons, but we do not see any accounts of churches crowded with people engaged in silent prayer. The state of politics and warfare and the political causes of warfare are all very well if they all point to one object, that men need to get down on their knees and pray that putting their own lives right in the sight of God, they may not be a hindrance to the work of peace when it comes. We have all drifted away from God and we all need to come back. If we are not men of goodwill in the Divine sense there will not be peace on earth, neither will their be glory to God in the highest. We hear of many churches being kept open all day, but we would like to hear that the thronging of them was attracting notice and becoming a coming part of the daily life of our great Dominion.

Prayers and Preaching

WE have been waiting with a great deal of interest to hear the name of the first Bishop to go to the front as a chaplain. So far we have not seen any mentioned. The Bishop of London went into camp with a corps to which he is chaplain, and we believe that the Bishop of Montreal w s on a visit to Valcartier, but why do not some of the Bishops go to the front? Bishoprics are not like some country parishes hard to supply, and we believe it would do a great deal for the Church of England if several of her Bishops faced the danger and the privation of the front. They could there exercise a pressure upon the powers that be in the way of accommodation for Divine service, and recognition of the spiritual rights and claims of troops that no ordinary chaplain is able to do. It cannot be the question of age, for many of them are only in middle life. Any diocese in Canada could exist without dangerous results for six months or a year under the supervision of a neighbouring diocesan. The impression made by the presence of a Bishop at the front would be most encouraging to all chaplains, and also to large numbers of the troops who belong to the Church of England.

War Chaplains

WE sometimes wonder as we read daily accounts of nameless cruelties and unspeakable acts of barbarism committed by the Germans how it was that we could ever have imagined that the Germans were a people of exceptional virtue and of the highest standard of civilization. Perhaps one way of accounting for this is that like many other tangible commodities, the idea itself was "Made in Germany" and accepted by us without question. Then too we have to remember that the ideas and ideals of the German of to-day are a product of a very few years, as the old ideals were rapidly eclipsed after the victories of Sadona and Sedan and the plundering of France. A rapid deterioration of mind set in as the old standards of plain living and high thinking were abandoned. As a friend of Germany put it, she became a great Empire and lost her old greatness of mind. Also there is no doubt that the spread of Protestantism, which is to the Church exactly what militarism is to the nation, tended not a little to inflate the people with a sense of their own might and power and to that spirit of aggressiveness which is everywhere manifesting itself. It will be remembered that Protestantism had its origin in Germany and that a Protestant was originally one of those German Princes who professing reformed doctrine signed at the Diet of Spires on April 20th, 1529, a protest against the annulment of the decree of the Diet of Spires in 1526, which had been unanimously passed, calling upon the emperor to summon a general council and meanwhile allowing each prince to manage the religious affairs of his territory as he saw fit. There have always been those who have dissented or protested against the Divine plan for corporate prayer and worship in favour of individual opinion, and always hte punishment has been sure. Heaven and earth shall pass away but not the word of God nor the fulfilment of His purpose.

Made in Germany

THERE must be many of our more serious minded Church people who, at this, the beginning of the year's work, are in somewhat of a dilemma as to what ubject they shall take up for private study during the coming winter. Past experience has taught them that unless some definite subject is decided upon at the beginning of the season, nothing will be accomplished. Of course there are always Bible studies and mission studies, and courses in Church history, but these are met to a great extent by the W. A. and other mission studies and by the parochial Bible and other classes. The Bishop of Maine, writing in his diocesan magazine, *North East,* throws out a very good suggestion for those who would prefer a subject more intimately connected with spiritual devotion. We pass it on to you. He suggests a study of the Holy Eucharist, and more especially the service as it stands in the Prayer Book. "It is the most important service in the Prayer Book. It is the one service in the Church which Christ Himself has commanded, and it is the service of all others which does the greatest number of people the greatest amount of good. Study of this service will not only open up many interesting questions, but will lead to a real development of our spiritual life and enable us to appreciate the value of a service which is held at least weekly in most of our churches."

A Suggestion

MANY a missionary must be having a bad time as he reads of the poverty of Europe, and other distress of nations, and wonders whether his own particular mission work will be starved as a consequence. Fortunately the best type of missionary is usually kept in a more or less humble pecuniary position so that a little extra poverty will hardly be noticed. But what if stations have to be shut up, missions closed, schools and education stopped, who is going to bear the blame and carry the responsibility? In one sense all those people whose countries are spared participation in this war should feel that extra giving to missions is a happy way of returning thanks to God for their immunity from distress and danger. If they increased their giving five times it would still be less than the war burden of other nations. For the rest we must all do our best to see that God's work does not suffer because of man's disregard of Him. And we may be sure that splendid results will follow the self-denial gifts of individuals, congregations and nations.

Missions

THERE is one blessed possession which does not fail the soldier on the battlefield. When all else fails it is a great comfort. We refer to a sense of humor. The accounts contained in letters from the front are full of tragedy and pathos, but also sometimes enlivened by a humorous touch which brings the smile through the tears. One such letter tells of a soldier whose trench had been shelled. After calmly eating his lunch he painted on his biscuit tin in flaunting capitals the words, "Business as usual," and stuck it up on the other side of the trench in front of the enemy. The effect on the enemy is not recorded, but it is well known that the Germans cannot stand chaff, it riddles them almost as badly as our quick-firers.

Business As Usual

Our Old Country Letter

October 21st, 1914.

STILL the War prevents everything. I cannot write without the dreadful presence of it. Preaching the other day in St. Paul's Cathedral, at the annual service for London of Missionary Intercession and Thanksgiving, the Bishop of London said that, as the result of criticism of recent events people were asking whether the moral teaching of Christ was perfect? Did Christianity produce true virility of character? Did the meek inherit the earth? Was the peacemaker, after all, the child of God? Did not the war-maker succeed in making more effective changes in the world of men? Was it, after all, so important to respect the rights of the weak? Ought one to be weak? Was it not immoral to be weak? The modern idea appeared to be "Blessed are the strong, for they shall conquer the world."

It was a shallow criticism to say that the present war "would put back Christianity for a hundred years." Certainly it was heart-rending beyond words to watch the terrible loss of life, and to be continually, as he was, with those who had lost their nearest and dearest, yet there were thousands of humble Christians in Germany, and if they had been able to control the policy of their country, there would have been no war. "We here," he said, "honestly believe that what has produced the war is a struggle between two gospels. In England, with many faults, infirmities and lapses, we have held in the main to the religion of the Incarnation. With all our faults, honour is still to us honour; our plighted word holds." But Germany was seeking to create, not only a new Empire, but a new world-religion. The new gospel of "might is right" had shown itself in utterances which could not have been made by those who still believed in the God revealed by Jesus Christ.

It was clear that their Intercession service must be a great appeal—"Thou, Lord, who knowest the hearts of all men show which of these two Thou hast chosen." We must avoid even seeming to claim that God was our tribal God, or any respecter of persons—that He had made the British Empire His special favourite. We ought to avoid even to seem to deny our own grievous national sins. Our appeal must be—"Is it the gospel that might is right or the gospel of 'Blessed are the meek,' that we are to give to the world?"

Describing this service, another correspondent writes how the great Cathedral was packed to the very doors, with a vast reverent throng of those who, heart and soul and life, hold still that gospel which they believe will save, as it has done most to ennoble, the wide world.

* * *

Accounts are filtering through of the experiences of some of our chaplains at the front. Here is a letter illustrating the difficulties of holding services for our troops. "We generally," says the writer, "fight or March on Sundays. My first two Sundays, I had no services. My third I had one in a farmyard, lasting twenty minutes, and we had to march almost directly after. My fourth Sunday, I crossed a river into the danger zone, and held service (without a surplice) for the companies who were sleeping in bivouacs of straw, in a wood, in inches deep of water, surrounded by pools of mud up to one foot deep. I then went on to another wood to some more troops, but a deluge stopped my attempt, and I had also to cancel a third service."

On one Sunday, however, he goes on, he was able to hold a morning celebration of Holy Communion in the garden of a chateau owned by a French baron, who provided the elements and a table. Then a parade service of about two thousand, while guns were booming not far off; then another of about a thousand. Then a half-hour evening service in the baron's garden, followed by the Holy Communion (in the dark), with two candles.

* * *

We hear that many of the permanent continental chaplains of our communion have remained firm at their posts and been a great help to the remnants of their congregations, and other English people.

* * *

It is splendid to read of the loyalty of the colonies, so magnificently led by Canada. India, too, is amazing. I have worked there as a missionary, and I can but thank God. And South Africa! The rift in the lute there is not surprising; the surprise is how small it is. Surely, if only we do worthily, there will be ultimate gain to the Church of Christ, dark as so many things are now.

* * *

The Women's Emergency Corps is organizing a series of meetings at the London theatre in order to explain the various ways in which help can be given at this time. No offer of work, whether paid or voluntary, is refused by the corps, which already is doing a vast amount of good. Refugees, for instance, are met as they arrive, food is collected from the hotels, and there are several rooms in which English women are being taught the art of toy-making. (You know that most of our toys have been made in Germany.)

The Church in Honan

Opportunities and Needs in Our Kwei Teh Prefecture

II.—Schools

By THE REV. A. J. WILLIAMS, B.D., Canadian Missionary in Honan

ONE hundred and eighty li (about 60 miles) south and east from Kwei Teh Fu lies the town of Yung Ch'eng, with a population of about twenty thousand within its walls and a score of villages lying thickly around in the adjacent district. This town possesses two schools for small scholars, one managed by the local authorities and the other by ourselves as a Church school. The former is free, with books, etc., supplied, and has over a hundred scholars, the latter is not free and has a roll-call of thirty-three. The expenses of our scholars are not much, perhaps, when compared with western ideas, being one thousand cash (about 45 cents Canadian) a year, in addition to which they have to supply their own books, desks and uniforms. But even if this should not seem very much it is surely encouraging to note that the adherents of our baby Church at this Eternal City (which Yung Ch'eng being translated means) are willing to pay for their children to come to a Church school with its strong Christian influence and teaching rather than allow them to go free to the local official school with its heathen tendencies and doubtful influences.

What is it costing the Church in Canada to run this school and to bring so many bright young lives into daily touch with the teachings of Christ and His Church? Just the stipend of the teacher and the supply of a place in which they can assemble and nothing more. The stipend of the teacher, Mr. Li Tien Kuang, is three dollars, Canadian money, a month. The place in which they assemble has been bought by us and costs us nothing more. So this, our only Church day school in the Honan Diocese, cannot be said to be much of a drain upon our resources.

Every day for one hour these little scholars are taught the Bible and for half on hour they learn our old familiar hymns. In addition they have their assembling and dismissing prayers. Of all the works we are trying to do it seems to me that this one of bringing the children to the feet of Jesus is one of the most worth while. The boys of to-day, being the men of to-morrow, it is they consequently who must be the root and foundation of our future native Church. From their ranks we must look for those who will offer themselves as future catechists and pastors and we must look to them to bear the brunt in the forming of our hoped-for self-supporting native churches. But the value, nay, the absolute necessity, of getting and holding the children if our work is to stand firm and grow strong is now so well understood and fully acknowledged that there is no need to dwell further upon this point.

If this work then is so valuable and the doors so wide open before us, is it not a great pity if we are not able to do more along this line We have quite a number of subsidized day schools, but these do not in any way fill the need of having schools under our own management with Christian teachers; although they are undoubtedly accomplishing quite a good work. But to have only one day school of our own, with the possible prospect of starting one other in Kwei Teh next year, can scarcely be said to be using to the full the magnificent opportunities which are now offered to us. We have nine other stations opened up in our district in the greater number of which they are most keen for us to open up schools. The only reason that at least a hundred more boys cannot be enlisted into Church day schools is because of the old, old difficulty of lack of funds. We have not the stipends for teachers. Good men and such as are efficient and reliable cannot be obtained for the scantiest stipends, but even the scantiest stipends do not seem to be forthcoming. We were very fortunate indeed to get a man of Mr. Li's type for the stipend we are giving him. Such men at so low a rate are rare, for he is young, steady, energetic and a good Christian, although not yet baptized, since on my last visit to Yung Ch'eng he had not been in the catechumenate the allotted time. Three dollars Canadian a month is enough for the old-time country teacher, but it would

(*Continued on Page* 802)

SILENCE

IT is said of a young man who wished to become a saint that he applied to an aged man who was renowned for holiness, for advice and direction. He received as his answer the first verse of the thirty-ninth Psalm, "I will take heed to my ways, that I offend not in my tongue," with the further advice to return after he had attained success. He returned, so the story goes, after many years, to report that success had not yet been completely attained. We may lay this little story to heart at the present time. On all sides we hear regrets that so much is said and so little is reliable, that bitterness and prejudice displace moderation and justice. The fact is that talking has become a mania in the present day. Two people hardly dare to meet without conversation. If they did so one or other would be likely to wonder what was the cause of the estrangement. As most people have very little to say that is valuable, and as they feel the necessity of saying something that will be effective or at least attractive, they fall back naturally and of necessity upon exaggeration, unreality, gossip, and scandal. People who know nothing about the war nearly always possess an imaginary friend or correspondent who knows a great deal, and newspapers do very much the same sort of thing. It is worthy of notice that the thirty-ninth Psalm is one of the Psalms appointed for the Burial Office in the Prayer Book, and this makes its utterances more impressive for it reminds us that we shall be called to give an account of every idle word. Nearly as many people are slain with the tongue as with the sword, and the pain is usually greater by the former method. As a counsel of perfection we notice also that Our Blessed Lord was remarkable for His silence—indeed He was rebuked for not speaking even when under accusation. And the woman who was chosen by the Divine Providence to be Our Lord's mother was equally remarkable for her silence. When others talked and spread the news of her wonderful child, she kept all these things and pondered them in her heart. If we feel the need of talking in these times we had much better go in to our own rooms or into our churches and talk to God, asking Him that in no way may we be a hindrance to the coming of peace by reason of any injustice, or bitterness that we may have helped to spread or increase by the words of our mouth. Some one will probably say, "This is foolish, we have got to talk." Quite true, but we may exercise a wise supervision over our talk, a wise restraint over its method, and a wholesome human determination to say only what we know to be true without exaggeration. The more people talk the less they pray. People who pray earnestly and regularly learn a wholesome fear of the "winged words" that may go forth like arrows that fly by day. It is an historical fact that strong people are silent people, and all of us know of the opposite person who is both a nuisance and a weakness to any cause in which they are engaged or interested. In silence possess ye your souls.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Will you kindly tell me whether a lay reader (not even in college) should take his place in the sanctuary exactly like a priest, remaining there in a chair at the end of the altar while a clergyman takes the service and preaches, also kneeling *at the altar* to receive his communion alone, apart from the other communicants?—An Old Subscriber.

Ans.—There is no liturgical argument against the practice you mention, as laymen are allowed in the sanctuary, for instance, to act as servers. The layman ordinarily would feel that he was out of place in the sanctuary and ask to be placed elsewhere.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

WINTER CLOTHING FOR THE FLEET

THE following letter from Lady Jellicoe appeared in the *London Times* on Monday, October 26th.

To the Editor of the Times:

Sir,—There is a very prevalent idea about that the Navy have enough winter comforts. I beg to state such is not the case. Only yesterday my husband wrote, "Although the Admiralty are providing extra warm things for the Fleet, it won't be nearly enough, and every helmet, glove or stocking that you can get will be most welcome." Sir John also writes what the men badly want are sea-boots and oilskins.

I suggest that all comforts, such as mufflers, jerseys, gloves, etc., be sent to the Navy League, 47 Grosvenor Square, or to the Needlework Committee of the Primrose League, 64 Victoria street, S.W., who will gladly forward them immediately to His Majesty's ships as they come in, and I will gladly receive subscriptions at 29 Sussex Square, W., to buy the much-needed sea-boots and oilskins and forward them immediately to the Fleet.

(Sgd.) Gwendoline Jellicoe.
29 Sussex Square, Hyde Park, W.

Mr. Justice Hodgins, 9 Dale avenue, Toronto, will, if necessary, undertake to forward anything which may be sent in for the purpose mentioned in Lady Jellicoe's letter.

RESERVATION OF THE BLESSED SACRAMENT

Montreal, Que., Oct. 26, 1914.

To the Editor:

Dear Sir,—I am sure all sensible Churchmen will rejoice at the fact that a few months ago the Synod of the Province of Canterbury removed all obstacles to the pursuance of a truly Catholic practice in that province, namely, the reservation of the Blessed Sacrament for the sick and dying. Look at this custom from whatever standpoint you will, I can see no valid objection, and I challenge any person to produce one.

D. Weston.

THE HEREAFTER

To the Editor:

Dear Sir,—The letter of Rev. R. C. Bartels is worthy of careful consideration and might well initiate a useful discussion. No doubt there is in most people's minds a latent assumption that some how all will work out well in the hereafter for one's own individuality, and that undoubtedly needs correcting; but I cannot believe that contemplation of the conditions of the intermediate state or a study of the book referred to (presumably Dr. Paterson-Smyth's) can encourage it. On the contrary, the belief that the work of grace begun in this life is not finished here, but proceeds in the intermediate state, provides a powerful stimulus to working out one's own salvation, just because, as Mr. Bartels says, "the bent and disposition given to the mind prior to death predispose it to future destiny." One may be surprised at his saying "no intermediate state is mentioned" by our Lord—evidently a hasty statement, for it is clearly referred to as the "hades" and "Lazarus' bosom" of the parable and hinted at in other passages. Further, he says "Our Lord plainly teaches there is a hell." But why does he, who knows better, glibly use a word which needs defining, since, as he is well aware, the three Greek words in the New Testament that are translated "hell" (or I would rather say *mistranslated*) bear quite different and by no means ascertained meanings. In my judgment the popular Platonic notion that all men are naturally immortal—rather than, as the New Testament implies, that immortality has to be won through the grace of our Saviour—is responsible for a good deal of wrong thinking and for such danger of laxity in individual effort as your correspondent fears. Albert Geo. Smith.
Port Elmsley, Ont.

PRAYERS FOR THE DEAD

To the Editor:

Sir,—In the beantiful and dignified Form of Intercession put forth by the Archbishop of Canterbury for use during the War there occur the following passages:—

Before bidding the people to pray for the whole state of Christ's Church militant here on earth, the priest shall say (here follow Sunday petitions) then—"Let us commend to the mercy of God those who fall in the service of their country," and, in the prayer for the sick and wounded—"In Thy redeeming love have mercy on the fallen." In the face of these prayers is it not rather unfair and unjust to say, as you do in last week's issue, "one feels that in the form of War intercession put forth by the Archbishop of Canterbury the lack of any direct reference to those who, before the end of the War, will represent numerically the largest part of the War, namely, the 'dead,' is not only a great pity, but a blot upon the comprehensiveness of the Catholic Church of God?"

Frances Jarvis.
54 Howland avenue, Toronto,

The Church in Canada

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ALGOMA

THE TWIN CITIES

Over 300 men of the 96th Regiment paraded to St. Paul's Church on Sunday, October 25th, including all the men of the second expeditionary force who have volunteered from the twin cities. A special sermon was preached by the rector, the Rev. E. Pierce-Goulding.

There was a Corporate Communion for all Anglicans of the second contingent on All Saints' Day at 8 a.m., in St. John's, Port Arthur, and St. Paul's, Fort William.

FORT WILLIAM

Farewell services connected with the departure of the Rev. A. A. Adams from the parish of St. Thomas' were held on Sunday, October 25th, and were well attended, the early celebration of Holy Communion particularly so.

On Thursday evening a farewell social was held in the parish hall, when the Rev. Canon Burt, of St. Luke's Church, presided.

Mr. W. J. Irwin, people's warden, read an address from the congregation, expressing their deep regret at the removal of their loved minister, and begged him to accept on behalf of Mrs. Adams and himself the accompanying purse as a slight token of their esteem for them both.

Rev. and Mrs. Adams left on Friday morning for their new home at Sioux Lookout on the G.T.R. in the Diocese of Keewatin.

ST. JOSEPH'S ISLAND

On October 18th the Bishop paid his annual visit to the Island. At the morning service, which was held at Emmanuel Church, Richards' Landing, the new bell was dedicated. Seven members were confirmed, after which there was a large number of communicants at the service of Holy Communion.

From thence the Bishop was taken by the Rev. E. G. Heaven to Holy Trinity Church, Jocelyn, for 3 o'clock service, and to St. John's, Marksville, for evening service. At all points the Bishop gave most inspiring and impressive sermons, and his visit will long be remembered by those who availed themselves of the opportunity.

HURON

The Bishop of Huron has appointed Mr. F. E. Morrison, of St. John's Church, to be Inspector of Sunday Schools in the Deanery of Brant.

Bishop Williams announces the appointment of Rev. Charles L. Langford, B.A., of Clinton, to the rectorship of St. Thomas' Church, Owen Sound.

SANDWICH SOUTH

The Rev. and Mrs. Dobson Peacock, with their daughter, have recently returned from a three months' trip in Europe. They visited some of the points of interest in the British Isles, and were in Belgium when war was declared and were unable to leave Bruges for three days. They were en route for Lucerne and Italy, but owing to the difficulty of transportation, returned to England. During the early part of summer, Mr. Peacock attended the lectures to clergy at Oxford and reports a profitable time. During the last three weeks the rector has organized a full company of the 21st Regiment. Fifty-four young men have enlisted and are drilling twice a week in the Parish Hall.

Mr. Peacock has volunteered his services to the Government to go to the front in any capacity.

BRANTFORD

A Boy Scout Troop, 24 strong, has been recently formed in St. Luke's Church, and under Acting Scout Master, Robert Jovell, promises to be a great success. All the Scouts attend the Rector's Bible Class at 10 o'clock every Sunday morning.

Deanery of Brant.

The fall meeting of Brant Ruridecanal chapter was held at St. Luke's Church, Brantford, on Monday, October 26th. Holy Communion was celebrated at 11 o'clock by the Ven. Archdeacon Mackenzie, D.C.L., assisted by the Rural Dean. The preacher was the Rev. R. T. S. Adamson, rector of St. James' Church, Paris.

Following luncheon, provided by the rector of St. Luke's, Rev. C. V. Lester, M.A., much was accomplished at the business session of the chapter.

Two excellent papers were heard by the members: A paper on "The attitude of the Church to Reunion," was read by Rev. C. Paterson-Smyth, M.A.; "How to make the Church's Organizations Efficient Home Mission Agencies," was the title of a very practical paper by the Rev. H. C. Light, B.A.

Deanery of Essex

The Deanery met in St. John's Church, Leamington, on October 29th. There was a celebration of the Holy Communion at 10 a.m., followed by a business meeting and an address on Brotherhood work by the Rev. P. N. Harding. In the afternoon addresses were given by Rev. W. H. Battersby on "The Virgin Birth"; "A.Y.P.A. Work," by Rev. Arthur Carlisle, and the "Use of the Prayer Book in the Sunday School," by Rev. H. Millar. It was the best meeting of the Deanery we have ever held.

MONTREAL

The fiftieth anniversary of the Church of St. James the Apostle was celebrated on Sunday, October 25th, with the dedication by the Bishop of Montreal of the new additions to the building. The evening services were conducted by the Venerable Archdeacon Paterson-Smyth. The ceremonies indicated the most important event in the history of the church since the foundation in 1864, by the late Rev. Canon Ellegood.

Of the men who had taken part in the building up of the Church of St. James the Apostle, Bishop Farthing mentioned the names of Canon Ellegood, the late rector, who founded the church and acted as rector for forty-seven years; and the late Bishop Dumoulin, of Niagara. Others who were associated with the church were Bishop Duvernet, of California; Dean Abbott, of Cleveland; Dean Norman, of Quebec, and Canon Kittson, of Ottawa.

Rev. A. P. Shatford, rector of the Church of St. James the Apostle, announced to his congregation on Sunday morning that he would be leaving Canada with the second contingent in the capacity of military chaplain.

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NEW WESTMINSTER

The Rev. V. Venables, Vicar of Port Moody, has been appointed rector of Ladner, B.C., and has been succeeded by the Rev. Baxter who has been acting as curate at Vernon, B.C.

The rector of St. Alban's, Burnaby, the Rev. D. Dunlop, has resigned his living and has taken up work at Paso Robles, California.

He is succeeded by the Rev. H. Fane Edge, who has recently returned from England and was among the 400 civilian clergy who volunteered for Chaplaincy work at the front a few days after the declaration of war.

The Rev. Herbert Mayers has been appointed Immigration, Hospital and Jail Chaplain at Vancouver, in succession to Rev. H. F. Edge.

The Rev. A. Hume Smith, of St. James', Vancouver, has resigned his curacy and is taking up work in Sunderland, England.

NOVA SCOTIA

Halifax has been holding a series of meetings in behalf of the Lay-

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men's Missionary Movement, the Anglicans in the visiting delegation being Canon Gould, Secretary of the M.S.C.C.; D. M. Rose; Canon Wilson of Spring Hill, and Archdeacon Martell. The Bishop presided at a mass meeting held in Park Street Presbyterian Church.

The new Church of St. Matthias', Halifax, will shortly be ready for occupancy, and it will be when completed one of the handsomest churches in the whole diocese.

On All Saints' Day the Church of England Institute held its annual service in old St. Paul's, Dean Llwyd being the special preacher.

As the result of a disastrous fire on the morning of October 27th, the Church of England Institute sustained damage to the amount of about $2,500, fully covered, however, by insurance.

The anniversary services in connection with the founding of St. John's Church, Lunenburg, by the British Government, one hundred and sixty years ago, were brought to a successful conclusion on Sunday, October 25th. St. John's is the second oldest church in the diocese. The special preachers during the month of October were Rev. E. A. Harris, M.A.; the Venerable G. R. Martell, D.C.L.; the Rev. W. P. Robertson, B.D., rector of Truro, and Dean Llwyd.

The old church, to which attaches the interest of the building with an historic past, and which holds nine hundred people, was filled with worshippers, particularly at night, throughout the celebration.

The music has been of a specially high order and reflected great credit upon the members of the choir and the organist, and choirmaster, Mr. M. Penn Spicer. The chalice in possession of the church and used during the month past in the most solemn of all the services of the church, is the original pewter chalice brought out by the German settlers in 1752. For the first two years of their residence in Matagash (an Indian word) or Lunenburg, the Holy Communion was celebrated beneath the dome of heaven, in the open air on the square in front of the church.

The church has a beautiful peal of bells, the gift of the late C. E. Kaulbach, M.P., and a three manual pneumatic organ, the gift of the congregation. Under Mr. Ward-Whate's devoted and able ministry, its present vigorous life is fully worthy of its traditions.

The following is a list of the rectors of the parish:

Rev. Jean Baptiste Moreau, 1753 to 1770; Rev. Paulus Bryzelius, 1770 to 1773; Rev. Peter De la Roche, 1775 to 1787; Rev. Richard Money, D.C.L., 1787 to 1803; Rev. Thomas Shreve, 1804 to 1816; Rev. Roger Aitken, 1817 to 1825; Rev. James Cochrane, M.A., D.D., 1825 to 1852; Rev. Henry L. Owen, M.A., D.D., 1852 to 1884; Rev. Robert C. Caswell, M.A., 1884 to 1886; Rev. Geo. E. Haslam, M.A., 1886 to 1900; Rev. G. C. Wallis, B.D., 1901 to 1911; Rev. F. C. Ward-Whate, B.A., 1911.

The Church at Blandford, Lunenburg County, has been holding very enthusiastic services by way of marking the completion of the building—one of the prettiest of all the rural churches in the Province. On the Sunday on which the formal opening services were held, the sermons were preached by the rector of Trinity Church, Halifax, Rev. L. J. Donaldson. Rev. Chas. Woods is the rector of the parish, which includes the Churches at Southwest Cove and Bayswater.

ONTARIO

BELLEVILLE

On October 28th a patriotic evening was given under the auspices of the A.Y.P.A. of Christ Church. The public were invited and a silver collection taken for the Red Cross Fund. Col. W. N. Ponton, K.C., gave a very instructive lecture, emphasizing the need of a more thorough realization on our part of the seriousness of the present war, showing also a large number of slides on the Empire.

PICTON

The annual deanery meetings of the Church were successfully held in St. Mary Magdalene's on Wednesday last; they were largely attended by the Women's Auxiliaries and were of great interest.

BROCKVILLE

An enthusiastic audience attended the annual Deanery of Leeds Women's Anglican Conference in Trinity Church, October 21st. The service was opened at 10.15 a.m., Rural Dean Woodcock, Rev. H. H. Bedford Jones, and Rev. L. E. Davis taking part. There were over one hundred communicants. The business part of the programme began at 11.15 a.m. in the parish hall of the church, seventy-six delegates being present. Very encouraging reports were given from the various departments. Miss Muckleson, Dorcas Secretary of the Diocese of Ontario, Rev. R. M. Millman, missionary on furlough from Japan and Rev. Mr. Allin gave inspiring addresses. Mrs. M. Atkinson was unanimously re-elected Deanery Secretary.

OTTAWA

MANOTICK

The Ruri-decanal Conference of the Deanery of Carleton was held in Kars on October 22nd and 23rd. Evensong was said on Thursday evening, the special music of the Harvest Thanksgiving on the previous Sunday being repeated. The Rural Dean, Reverend E. A. Johnston, preached on the Church and more particularly the Ministry, from the point of view of service. On the following day the Holy Eucharist was celebrated at 10.30, the rector being celebrant and the Rural Dean assisting. The ladies of St. John's Church entertained all attending the conference at lunch, after which the clergy met for deanery business. At 2.30 clergy and laity met in the Church and two papers were read. The first on "Confirmation," by the Rural Dean, who treated the subject with considerable breadth, dealing with it historically and practically. The

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clergy present all spoke to the subject, discussing the evidence and the various objections commonly raised against the rite. A paper was then read on "Union or Unity," by Reverend Cecil Whalley, which was also discussed. The conference was marked by the free discussions and the general interest evinced, the only lack being that the laity present preferred to be listeners rather than speakers. After tea the pleasant gathering came to an end.

QU'APPELLE

EMPRESS

Services were held in the new church building on October 10th, for the first time. The interior, though not completed, is well lighted and has a very pleasing effect. The W.A. are furnishing the chancel fittings, choir stalls and surplices for the members of the choir. The altar furnishings are to be furnished by a friend in England.

QUEBEC

A farewell reception to the Lord Bishop and Mrs. Dunn was held in the Cathedral Hall on Wednesday afternoon, the festival of St. Simon and St. Jude. A large number of citizens were present, a testimony to the esteem in which Bishop Dunn is held, not only by his own church people, but by the whole community.

A richly illuminated address from the Synod and Diocese of Quebec was read and presented to the Bishop by Archdeacon Balfour.

Following this address a vote of thanks for the Bishop's generosity in connection with the See-House was read by the Rev. E. A. Willoughby King, and a copy of it, also beautifully illuminated, presented to His Lordship.

After the Bishop's reply, a presentation was made to Mrs. Hunter Dunn. Mrs. Williams, on behalf of her many friends in the city, presented her with a handsome dressing case and a beautiful bouquet of roses.

A present of a beautiful gold bracelet watch to Miss Hunter Dunn was then made by Mrs. F. G. Scott.

The Rev. Canon Shreve, of Sherbrooke, then added a few words on behalf of the clergy and people of the Eastern Townships, expressing their great regret and deep sense of loss at the Bishop's departure.

The Bishop and Mrs. Hunter Dunn sail for England on November 5th.

TORONTO

The Diocese commemorates its seventy-fifth anniversary on Sunday, November 8th.

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DAUGHTERS OF THE KING

On Monday evening, October 19th, a meeting of the local assembly of the "Daughters of the King" was held at the parish hall of St. Barnabas, Chester, for the purpose of electing officers for the coming year.

The meeting was opened with prayer by the President, Miss McCollum.

After the minutes of the last meeting had been disposed of, the resignation of Miss Gladstone, who is now working in the Hamilton Jewish settlement, was accepted.

The advisability of the establishment of a central chapter to take in members of any church not having a chapter in connection was then discussed and deemed necessary. A meeting of all interested workers will be held at the residence of Miss McCollum, 97 D'Arcy street, on Monday evening, November 30th, at eight o'clock.

The following officers were elected for the coming year by acclamation: President, Miss Bronsdon, St. Anne's; vice-president, Miss Marsh, Central Chapter; secretary, Mrs. Flower, St. Barnabas, Chester.

Short addresses were heard from Miss Burton, Vancouver, Miss Buchanan, Montreal, and Miss Graham, Schenectady, N.Y., on the work of their different chapters.

Miss McCollum then spoke on her down-town work among the needy, giving advice regarding methods in handling cases such as the order is confronted with.

Rev. F. E. Powell brought the meeting to a close after having spoken in highest terms of work that the order was doing.

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deaconry of Simcoe was held October 26th, 27th and 28th, at Brampton. There was a good, though not a full attendance of clergy and lay delegates, who were hospitably entertained by the congregation of Christ Church, one of the features being an afternoon gathering at the Rectory, when Canon and Mrs. Walsh entertained at tea.

The opening service was held on Monday evening and the sermon was preached by Ven. Archdeacon Cody. There were celebrations of the Holy Communion at 7.30 on Tuesday and Wednesday mornings. Following morning service on Tuesday, the Bishop of Toronto conducted a quiet hour. The business sessions opened on Tuesday afternoon, when Archdeacon Ingles referred to a number of matters of interest. Our new parish, that of Port Credit, had been set apart during the year; our priest had removed; five appointments had been made, and he had just learned that three other missions had been filled, so that there was now only one mission not served by a man in Holy Orders.

Rev. N. F. Bourne, Penetang, read an exhaustive and interesting review of the life of John Cosin, Bishop of Durham; which was followed by another on "The Holy Spirit in the Prayer Book," by Rev. N. de Foe Wagner, Alliston. On Wednesday, Rev. J. R. S. Boyd, Orillia, read a paper on Communion Wine, and at the afternoon session, Rev. H. Earle, Port Credit, read a paper giving suggestions for the improvement of Rural Deanery meetings.

At the Missionary meeting on Tuesday evening, Rev. P. L. Berman and Mr. Allin were the speakers.

At the business session Rev. G. F. Salmon, Cookstown, was re-elected Secretary; Rev. T. O. Curless, Mr. S. Charters, Brampton, and Mr. John Keir, Streetsville, were appointed a press committee; and a further step forward was taken in the matter of providing a stipend for the Archdeacon. It was arranged that the next annual conference should be held at Collingwood.

Trinity College

On Sunday morning, November 15th, the Annual Convocation service will be held in the chapel of the college at 11 o'clock, the preacher being the Rev. J. M. Snowden, of Ottawa. The offertory will be in behalf of the missionary undertakings of the College. On the following Wednesday the annual general business meeting of Convocation will be held and at half-past four Dr. J. A. Worrell, K.C., will be installed as Chancellor. Afterwards the Chancellor will confer the degree of D.D. *honoris causa* on the Venerable Archdeacon Cody and the Rev. E. S. Cayley as a part of the commemoration of the seventy-fifth anniversary of the Diocese of Toronto.

BRIGHTON

On Monday the 26th October, three members of St. Paul's congregation left for the European war. On their behalf an early Eucharist was offered at 8 o'clock, at which they and their friends, and a large number of the parishioners communicated.

HALIBURTON

The Annual Missionary Service of St. George's Church took place on the evening of October 21st, when the congregation was favoured with a visit, once again, from Bishop Reeve, who gave the missionary address upon the subject of certain of his experiences, and some phases of his work, together with the sad trials and terrible privations of the Red Men and their families, during some periods of his nearly forty years of labour as missionary and Bishop, in the Great Lone Land of the Diocese of Mackenzie River. It was remarked that he said little about his own trials and privations; but very pathetically and with deep sympathy, he touched upon the sufferings and sad and frequent instances of starvation, in the families of many of his Red Indian people, the bravery and devotion of whom is often wonderful, as is also the simple trust of the converts.

The offerings, which were cheering, were divided between M.S.C.C. and Diocesan missions. The Bishop had only one evening to spare for the northern part of the Rural-Deanery, after Confirmation Services in the southern part at Burnt River and Kinsmount; he therefore most kindly consented to give a few minutes of an address upon some phases of the work of the Women's Auxiliary, to the members of the St. George's Branch, in the Incumbent's house, where some fifteen assembled for some refreshments after the service, and to hear his words of encouragement and advice. His sympathetic and helpful words,

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So I told him I wanted to try the horse for a month. He said "All right, but pay me first, and I'll give you back your money if the horse isn't alright."

Well, I didn't like that. I was afraid the horse wasn't "alright" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this set me thinking.

You see, I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about me and my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see, I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, *before they pay for them*, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges not break the buttons, the way all other machines do. It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, I said to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for the people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is? And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that on washerwoman's wages. If you keep the machine after the month's, trial I will let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes. Address me—

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MARRIAGES

ROGERS-BIGWOOD—At St. Thomas Church, Wednesday, October 28th, by the Reverend C. Ensor Sharp, M.A., Marguerite West, daughter of Mr. and Mrs. Wm. E. Bigwood, to Mr. John Clifford Rogers of Lyons, N.Y.

DEATHS

SAMMUELL—At Peace River Crossing, Alta., on Monday, Oct. 26th, 1914, Frederick Walter Dickson, eldest son of the late Reverend R. W. Sammuell, aged 21 years, 5 months.

The Rural-Dean had invited the missionaries of the Deanery to be present and take part in the service, and Rev. E. F. Hockley of Kinmount, Mr. J. H. Stringer of Stanhope, and Mr. L. H. Kingerley of the Cardiff and Monmouth Mission, accordingly did so. The service was well attended and very impressive.

The Church in Honan

(*Continued from Page 796*)

probably take from ten to fifteen dollars a month to get first-class men, with good ideas of modern methods, able to help in the Church work, teach drill and so forth. We should have to get Christian graduates of schools in other provinces to be fully satisfactory. It seems useless, of course, for us to hope for funds to obtain such men, since even the estimates made for some teachers at three dollars a month had to be cut out of our estimates owing to other claims upon the funds of the mission.

It looks, then, as though we must for the time, because of this, sadly admit this to be an opportunity we cannot grasp, a need we cannot fill. The more is the pity since none can tell how long it will be that the present inefficiency and misconduct of the official schools will continue to present to us so glorious an opportunity of laying a sure foundation amongst the generation that is growing up and of establishing ourselves firmly in the confidence of the generation that now is. John R. Mott has stated that one of the greatest needs of China to-day is for educational work. This surely does not refer only to a need for large colleges and great universities, else then were the great mass of the people untouched. Does it not refer also to these small schools, where, in tens and twenties and thirties we can implant the truths that will help to make these children wise unto salvation and help them to attain to that righteousness which alone can truly exalt their nation?

In closing it comes to me to suggest that if we cannot at once supply all the need we might at least make a start by engaging one first-class man to undertake a kind of small normal work in Kwei Teh. He could pick out of the adherents of our branch churches a certain number of young men whose education is sufficient to teach a primary school and give them some training here where they could also at the same time be better instructed in the vital truths of our religion. A year's training would fit them to take on such schools for us. We have men who would be willing to be trained for this work. We have not the money yet.

MISTAKEN KINDNESS

Countrywoman (contemplating a war placard outside a newsagent's shop, "Germans driven across the Oise"): "Driven, indeed, what do they want to drive 'em for. I'd have made the varmints walk!"

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Women's Work and Social Service

THE day on which the newspapers announced the existence of a state of war between our own country and Germany, they announced also the suggested Canadian Women's Hospital Ship Fund. This picturesque idea was promptly and generously adopted, and the money given was, most wisely, placed at the disposal of the War Office for any cognate purpose, with the result that a large part of the whole amount is now being spent in the purchase of motor ambulances—forty of them—the balance being used by the Admiralty to build, equip and maintain a supplementary naval hospital of 100 beds at Portsmouth.

* * *

Early in October an appeal was issued for 200 motor ambulances—the number asked for being soon increased to 400—for the conduct of the war has given overwhelming proof of the vital necessity for speed in carrying the wounded to the place of care. For the wounded themselves the journey is often the worst of all their experiences; delay will often turn the scale against a man's life, not to speak of the increase it will cause in preventible suffering. The needs of the army must, of course, have the first consideration; supplies of food and ammunition must take precedence of everything else; even the wounded, sacred as are their rights, must wait upon the supply trains. "The excellent roads of France have now become a channel of her life," through such service as that of motor ambulances. The overtaxed railways can be relieved by the use of the roads and the terrible periods of waiting greatly reduced, for a motor ambulance can do a journey which, in existing conditions, might take four days, in as many hours.

The most urgent cases may thus be carried with the utmost speed to the nearest "immediate case" hospital; others may be taken, still by motor ambulance, to such a centre as Paris; some may be carried by hospital train, while cases of only slight injuries may be dealt with at once on the spot.

"The patience of the wounded is wonderful," says a correspondent of the *Times* in writing of some of the men brought in by train, "the wistful, uncomplaining look that is almost surprise, that grips you. They were so strong and are now so feeble and helpless. They look at you like dumb animals, as though asking what it all means, and when nations go to war it is their poor bodies that have to bear the suffering. But that is only in the worst cases and when at the worst. With the majority, there is marvellous cheerfulness; they are as happy and as eager to go to the front again as though they were schoolboys going home for the holidays, and perhaps that is the most pathetic part of all."

* * *

Wonderful all the time has been the outpouring of private and voluntary help and gifts; the hearts of people are sore with the longing to help and a marvellous reservoir of service has been, as it were, opened for the country and its defenders. Among recent offers is one—already accepted—"to provide, equip and maintain during the campaign a motor ambulance column for the British force." This is to include thirty-nine ambulances, each carrying four stretchers, two travelling workshops, equipped with spare parts and repairing instruments, three officers' cars and ten motorcycles; the whole to be in charge of three officers with 136 N.C.O.'s and men. A similar column in the same way is being organized for the Indian force.

One splendidly equipped institution is the American Ambulance in Paris, and here many of the offices are filled by persons of distinction in the world of art, letters and learning, who are acting as door-keepers, bearers or messengers, desiring no recognition, only asking to be allowed "a hand" in the work. "This place is magnificent; everything you could wish for in a hospital," writes one of the nurses. "We have all sorts of charming people acting as orderlies; they are all so nice and do all the most unpleasant work, as well as all the carrying. We have a most extraordinary little woman here; she is a countess and drives her own car for the ambulance. It was she who brought in the first two wounded."

* * *

It is scarcely necessary even to mention the heroism of the Red Cross and Army Medical workers, doctors and nurses too, as well as bearers and orderlies, do their work under tremendous strain and at heavy personal risk, and some have already given their lives for this service. Here is a vivid little picture: "The doctor was moving along the trench, attending to those who had just been wounded. Suddenly a shell burst close beside him and threw him back, the concussion was tremendous, but though he must have been dazed and deaf he went on quietly and steadily with his work"—a typical example from the "voluminous testimony" on this point.

A nurse writes as follows: "I am still on the train into which I was whisked with the things I stand in—besides a blanket, mackintosh, lantern and handbag, with a comb and sponge. There are two clearing hospitals here—one in the church, one in a mill—and we take patients from them. I think I am going to like this train duty. We live closely together all the twenty-four hours. Sometimes I long to be alone even for an hour, but solitude is a luxury one has to give up on active service."

A member of the R.A.M.C. thus describes an episode occurring on convoy duty; he wa one of a party with a large and important supply of food and ammunition: "The feeding of the troops and horses is a great matter, and one of the chief items of the day." On their way the party was tracked and chased by Uhlans, and "at a little town near St. Quentin's, where a big battle had been fought, it was reported that the Uhlans were only a mile away. As the horses and men were so fatigued, our colonel decided to stay and defend the place and chance to fate. The waggons were all drawn up in the streets and we were detailed with loaded rifles to our places. The troops were all ready and all was in perfect order. The inhabitants of the village were all taken to the church and a special service was held; the organ was playing and the choir singing. It was about ten, and pitch dark. We knew the Uhlans were very near and expected a rush at any moment. We had very little room and were threatened with a stampede of the horses, which were very restless. Time wore on and we were not attacked. Day broke and still no attack, and we were on the road again before they saw how small a force was guarding the supplies."

* * *

It is impossible to think of this question of nursing and ambulance work in war time without recalling the conditions under which Florence Nightingale began her service in the Crimea, without thinking how great a revolution she inaugurated on behalf of the soldiers' health and how potent an influence she was, not so much in raising, as actually in creating a standard for the nurse. We generally think of Mrs. Gamp as rather too much of a caricature, yet Miss Nightingale records the advice given her not to require any certificate of character from a nurse, because "no respectable person would engage in so disagreeable an office." It seems an insult to a noble profession even to recall such an incident, but we shall honour the calling of the nurse not less but more, for realizing out of what conceptions and practices the present splendid tradition was to arise.

When a party of nurses was starting off for duty in the Egyptian campaign, one of them records the homely yet wise and comprehensive advice given by Miss Nightingale, together with the very practical accompaniment of an India rubber travelling bath, and when they were at breakfast on the day of starting the hostess said: "It is good to know that you will have honestly earned the next one you eat in England." "And suppose I don't return to eat one at all?" I asked. "Well, you will have earned that too, dear heart," she said quietly. I was reminded of this conversation by the following sentence in the letter of a nurse already quoted: "I am sending a list of names and addresses to my sister-in-law to whom she must write in case I happen to be killed. . . . Four of us were out last night, all night, getting the wounded off the field near Meaux. I am longing to go, you may be sure."

* * *

Most of us cannot do personal service for the wounded, but the impulse which makes every one of us "wish we could," is meant as a stimulus for some sort of service which we can do, not only in connection with the Red Cross funds, though we each have a special duty to them, for the sake of the men who, without a thought of self, are fighting "for our lives and our laws."

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trially wounded, those who are falling on evil days through the trade disturbances induced or aggravated by the war—(not the wives and families of soldiers, whose support is met by the Patriotic Fund, and is properly recognized by us all as a national obligation)—but those whom the war is touching indirectly through scarcity of employment and so on. There are abundant opportunities for voluntary work in connection with local Neighbourhood Associations, and any one who is ready to help cannot better than consult the Women's Patriotic League of her locality. Only let us all remember that the impulse to help is not meant to be wasted in "wishing we could do something" which obviously we are not fitted to do, but is to be a motive for the service that is within our power.

* * *

The following message was recently sent by Lord Roberts to the Eton Boys' Clubs: "There is not one of you who may not take his part in this great struggle, and now is the time to shew what you are made of. In the days and months ahead of you there are bound to be many dark hours. Great calls will be made upon our courage and patience. Let each one of you, who for one reason or another, is not able to take up arms for your country, determine to fight as doggedly and courageously at home. Shew a cheerful countenance to the world, and never let others see you give way to despondence. Preach to all around you the 'glorious right' of this war, in which we had to take our part or forever hide our heads in shame. Be careful to spread no rumours or gossip, and be kind, gentle and unselfish to all. Cheer others on and help them to bear privations, hardships and sorrow in the spirit of true patriotism.

"To those who think, in their disappointment, that because they cannot fight they are useless, I say that they are missing a great opportunity. There is work to be done for all, and there are duties to be performed by all, quite as arduous and quite as important as the actual fighting in the field. The youngest boy among you can make his influence felt and though these fights and struggles must go on unseen and unrecorded, those who take part in them will find their reward in the knowledge that they have done their share towards upholding the standard of British courage, endurance and honour in the hour when Britain most had need of them."

The message is addressed to boys, but it is meant for me, and perhaps it is meant also for you.

Honour Bright.

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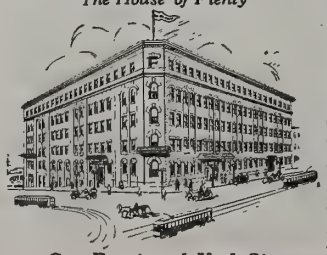

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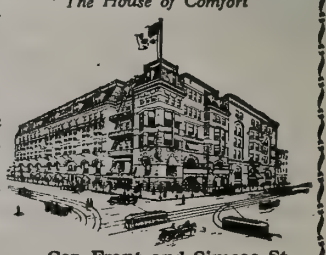

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The Week

AMONG the many alterations produced by the War, that of college life is a strange one. We hear that Oxford and Cambridge Universities have one student where they had three, and that the other two are serving in the army, most of them as officers. In consequence their universities are making arrangements to carry them over as students till they can return. Here in Canada colleges are feeling the War as a reduction in the number of students, but more on account of the scarcity of means and employment. It is very encouraging to see the students drilling and training so that they may be of use to their country if needed, and above all to observe the note of seriousness that marks their behaviour. The War will make many youths into men by the sheer pressure of national and individual responsibility. As one nation after another is sucked into the maelstrom of warfare, one wonders whether we may not still be at the beginning of changes, rather than anywhere in view of the finish. All this makes for the seriousness, even of the very young.

Colleges

A DESPATCH from England gives an account of a crowded meeting at the Church House, Westminster, on November 4th, which afforded ample proof of the continued interest of the Old Country Church people in the Archbishops' Western Canada Fund. The Bishop of London, who presided, appealed for support on the ground of Canada's devotion to the Empire as exhibited in its generous gifts, both of supplies and men, to help the Empire in the present crisis. The Archbishop of York followed and said that one result of the present war would be to forever render impossible that insularity which had been the bane of Church life in England. His Grace believed that we would, even though after a prolonged struggle, be able to retain for the Empire the power of its own self-development. He could not conceive that the British Empire, which meant so much to the history of the world, could come to an end, and after the war was over he looked for closer union of the Empire, a greater solidarity of thought and more unity in policy. He begged the Church people whatever expenses they reduced, not to reduce the influence which they were bringing to bear upon material forces such as were now operated in Canada for the uplifting and redeeming influences of the Kingdom of God. The Archbishop mentioned many instances of English generosity to the fund, including $5,000 from his former parish of Portsea; $500 from St. Peter's, Ealing; $500 from Carlisle, and also a large number of church sites acquired by the efforts of the Girls' Friendly Society. The Bishop of Southwark, whose projected visit as chairman of the fund was concelled in August, outlined the scope of the work, and appealed for financial aid in order to extend it over the next five years. Rev. Oswin Creighton, formerly Vicar of Alix, Alta., also spoke.

The A.W.C.F.

ALTHOUGH no direct question of religion is involved, the entrance of Turkey into the arena of war makes it more than ever a religious war—a war in which cross and crescent as symbols of two of the greatest of the religious faiths of the world will contend for the mastery. As is well known, in Turkey the temporal and spiritual headship are united in the Sultan, who, through his title of Caliph, successor of Mohammed, claims the right to summon all faithful Moslems to his standard, and it is part of their faith to heed the summons. Of course, the vast majority of Moslems now living in India and Egypt have always been and no doubt will continue to be loyal subjects of England's king, in spite of the call of the Caliph, but the fanaticism roused in the follower of Mohammed by an appeal to his religious instincts has always proved tremendously strong. The Turk, at all times savage, becomes a very demon when he is led to believe he is fighting in the cause of his religion. He is egged on to a fearful recklessness by his belief in the irrevocableness of fate—Kismet, what is to be will be. His cruelty becomes uncanny. It is this reckless spirit of savagery and butchery in the Turk which no doubt the war lords of Germany are counting as a great acquisition to their own. Without considering the question of whether the entrance of Turkey will not also precipitate other nations, say Greece, Italy and Roumania, into the general melee with a more than counterbalancing effect in favour of the allies it is well to remember, as we have already stated, that the war will be more than ever a war of religion—a war in which the religion of Christ and the religion of Mohammed will compete before the nations of the world for the allegiance of the souls of men. The situation presents a challenge to the cross of Christ, a challenge which will be met with no uncertain result, for against the Church of Christ, whose banner is the Cross, we have the divine assurance that nothing, not even the gates of hell, shall prevail.

Cross vs. Crescent

ADDED to the toll of human life which is being exacted by the war, is the toll of thousands upon thousands of the lives of dumb animals. They do not present an unimportant factor in the issues of war, for already experts are telling us that the scarcity of horses will be one of the most serious problems that Germany will soon have to face. In all history of war, ancient and modern, the horse is almost as much in evidence as the warriors themselves. The Duke of Wellington's horse, for which he entertained the most ardent affection, is almost as well known as the Iron Duke himself. We remember, too, the old Greek legend of Bellerophon and his winged horse Pegasus, without whose help he could not have slain the Chimera. All legendary lore as well as history and literature resound with the praise of this noble animal. Notice also the touching petition in the form of intercession which has been adapted from the beautiful Liturgy of the Russian Church, and which we print on another page of this issue:—And for those also, O Lord, the humble beasts, who with us bear the burden and heat of the day and offer their guileless lives for the well being of their country, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast and great is Thy loving kindness, O Master, Saviour of the world.

Toll

AN unfortunate printer's error in CHURCH LIFE of October 1st, occurred in the reproduction of a poem by Mr. Owen Seaman, which originally appeared in *Punch*. The error—*infancy* for *infamy*—almost makes it appear that the writer would urge the nation to infanticidal exploits. The lines should have read:

Let it be said of you, when sounds at length
Over the final field the victor's strain,—
"They struck at infamy with all their strength,
And earth is clean again."

Words are poor means for expressing regrets, but we can assure Mr. Seaman that our regret is very genuine, and we offer him every apology for the wrong done to his poem.

An Apology

THE Bishop of Nova Scotia as senior Bishop of the Province of Canada has called a meeting of the House of Bishops of the Province to take place in Halifax on November 17th, for the election of a Metropolitan.

Meeting of the House of Bishops

Our Old Country Letter

October 26th, 1914.

OUR Russian alliance makes interesting a recent meeting, in the Church House, Westminster, of the "Anglican and Eastern-Orthodox Churches Union." This society has been formed "for the purpose of removing all obstacles to the cause of re-union, and of bringing together the members of the two churches with mutual sympathy and understanding by promoting study, "intercourse and co-operation." Since the outbreak of the war, a Russia that is new to many of us has been discovered—a nation profoundly religious, kindly and self-denying. That discovery should serve to remove the wrong prepossession of English Church people in regard to the Orthodox Churches of the East. . . . If the war has brought into close relation, for military purposes, the subjects of the Czar and of King George, their service to a common Master should mean a little closer union."

* * *

You remember the reply by our theological professors and Church dignitaries to the manifesto and appeal of the German professors. Now another formally considered answer has been sent forth by a large number of English representatives of every department of learning replying *seriatim* to the German document, its composers are "emphatically told that they are gravely mistaken if they imagine that Germany has, in this matter, some considerable body of sympathizers in the universities of Great Britain. They are also told that Germany has practically admitted that she deliberately provoked this war, and that she made British neutrality impossible by her violation of the treaty she had signed, pledging herself, together with Great Britain and France, to respect the neutrality of Belgium. Belgium had appealed to Great Britain to keep her word, and she kept it."

Here are the concluding sentences of the British rejoinder:—"Never within our lifetime has this country been so united on any great political issue. We ourselves have a real admiration for German scholarship and science. We have many ties with Germany; ties of comradeship, of respect, and of affection. We grieve that, under the baleful influence of a military system, and its lawless dreams of conquest, she whom we once honoured now stands revealed as the common enemy of Europe and of all peoples which respect the Law of Nations. We must carry on the war on which we have entered. For us, as for Belgium, it is a war of defence, waged for liberty and peace."

* * *

Many of the Louvain professors have found refuge at Cambridge, and Oxford and London Universities are not behind in the welcome accorded to them and other Belgian scholars. Of course you have read, however, of the hundreds of thousands of refugees of every grade who have come to us.

Caring as I do for the best interests of Ireland I hope that many of the poor Belgians now being drafted into Connaught for temporary refuge, may end by settling in that beautiful but half empty country. They are brave and thrifty, and, alas, the Western Irishman of to-day does not greatly show either quality.

* * *

Influential protests and efforts are being made to remedy some of the injustice of the Welsh Church Act, and at any rate to delay the beginning of its oppressive measures, which have sacrificed, in a real sense, the souls of the people to a mere party exigency in Parliament. But I fear the hopes of betterment are small.

* * *

Amongst the undelivered "Congress Papers" which I mentioned to you, there is a thoughtful one by the Bishop of Ossory, entitled, "The Church of England Established and yet Free." He says, "On the one hand, the Church is subject to the State in regard to the disability under which she labours in the matter of choosing her own chief ministers, who are appointed for her by the Prime Minister. On the other hand, she has never conceded her title to determining matters of conscience for her own people. She has never admitted that Parliament has authority to define the Creed, which she guards and proclaims. In practice, however, the apparent anomaly does not hurt her spiritual efficiency. . . . It is not at all clear that she would make a better choice of Bishops than is made for her by the Prime Minister; nor can it be doubted that her borders would be contracted had she the opportunity and the duty of determining precisely the limits of the freedom which she permits her members in regard to their interpretation of the Creeds."

The Church in the West

THE Mennonites came to Western Canada in the early '70s and settled on a reserve set apart for them in the valley of the Red River. Some ten years later these colonists were brought to the verge of ruin by a disastrous flood. The waters of the Red River rose to such a height that their farms were inundated, their buildings swept away and their cattle and horses drowned. A Benevolent Trust, however, in existence among their brethren elsewhere, in co-operation with the Government, helped the majority of the stricken settlers to take up farms in a new district to the south-west of the former holdings.

Here by thrift and hard work they prospered exceedingly and their numbers grew. This increase of population, with the arrival of many new Mennonite immigrants, led to the formation of colonies further west. Representatives were sent to choose suitable locations and the care with which this was done is shewn by the fact that on one occasion nearly two years was spent on this task. Once established they rarely leave the farms they have chosen.

Some years ago a number of them settled in a district of British Columbia with newcomers of other nationalities. The difficulty of clearing the land and meanwhile supplying the necessities of life was immense. Overcome by hardship and disappointment, almost all the other settlers gave up in despair, while the Mennonites persevered and are to-day enjoying a very considerable prosperity.

Such success, enjoyed by all their colonies, is due largely to their thrift and frugality as illustrating these qualities, it may be said that in early days their stoves were made of baked clay mixed with straw and their fuel consisted of straw or hay and dried manure. The same qualities were shewn in the use made of the buildings from a deserted town in southern Manitoba. This place had enjoyed great prosperity as a gateway of communication with the outer world. With the building of the Canadian Pacific Railway, however, its advantage of location disappeared and it was, to a large extent, forsaken by its population. The Mennonites soon saw their opportunity. They bought the buildings for a fraction of their value and, as they had not the appliances to move the house bodily, they did it piecemeal. With a huge saw they first cut the building into halves from the ridge of the roof to the ground; they then divided them into sections by transverse cuts running all round the buildings. Where it was necessary to tear these sections apart, the protruding nails were carefully drawn and saved. Everything, to the last scrap, was then loaded on wagons and carried away to be re-erected in their villages, where many of the original buildings can be seen with the joints where the sections were put together still visible.

In these villages the farmers have their homes and thus enjoy a social life with their neighbours that is difficult, if not impossible, with the isolated farm houses of other communities. Their original homes were long, low buildings with the entrance at one end and a door at the other leading into the stable. The stable is an important factor in their lives, as the Mennonites are famous for their success in breeding horses and cattle. It is interesting to note that from the first this peculiar people have engaged in the mixed farming that has of recent years been strongly advocated by our leading agriculturists as more advantageous than exclusive growing of wheat.

Though most of the Mennonites in Western Canada came from Russia, where their people had lived for nearly a hundred years, they still speak German. Very few understood or spoke Russian and when they migrated to Canada it was on an understanding with the Government that they should have their own schools and enjoy the use of their own language. Only within the last few years, I understand, has the Union Jack floated over their schools. The neglect to raise the flag, however, was due not to any disloyalty; it arose entirely from their anti-militarist principles.

So far as I am aware, no attempt has been made by other religious bodies to win proselytes among the Mennonites. This has been due, in the main, I take it, to the fact that from the first they have provided for their own spiritual needs, and that their staunch fidelity to principle has protected them from dangers that have beset the path of the Slavs. Among ourselves the difficulty of finding men and means to provide for the religious needs of our own people has made it almost impossible to attempt anything among the strangers within our borders. G. H. B.

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The war has not affected the prices of our stamps and postal facilities in England are normal, but we advise ordering at once. Send remittance by postal money order, as stamps and coins are not accepted. Box containing stamps and albums for 50 scholars (Sundays) for a year, post free, $3.80; ditto for 25 scholars, post free, $2.00. Send at once to The Whitwell Press, Plaistow, London, England. —Advt.

DEEP CALLETH UNTO DEEP

THE responsive part of humanity lies not so much in the lighter side of things, as in the unutterable, the solemn, and the profound. We often confess that we are out of touch with the light side of social life, and as a result own that we are bored or that the social duty is wearisome. This increases with age, and with experience of the unreality and instability of pleasure, amusement, and social life. But there is in all of us a deeper consciousness which is ever alive to tragedy, to solemn events, to the great things of the world experience. It is because of this that we find so much of the drama of literature endures in the form of tragedy. A comedy soon serves its day and generation, but tragedy, like the scarred mountain, stands through the centuries. The Agamemnon, the Prometheus, Hamlet, and King Lear are already hundreds of years old, but still they carry the power of moving the intensest emotions of the human being. This is one of the arguments for the eternal future of the human race, its consciousness of things that are not meant for the passing hour, but which have in them something of eternal endurance. No thought is more productive of sadness in middle life or old age than the memory of great things discarded, or misused in the past, in those years of our life when emotions make history. In the past of our spiritual history we think of the enthusiasm of our confirmation period, the sublime joy in self renunciation of our first communion, the realization that we were capable of great things and were willing to pay a great price for the privilege of proving ourselves. At this present time we are all feeling in various degree the greatness of the pressure that the tragedy of war makes upon humanity. Men are offering their money, their services, and their lives for their country, the use of the sick, and the care of the poor; while women with the devotion that seems to come from the maternal instinct are toiling early and late to do all that lies in their power, and by the same instinct are resigning their sons and husbands to the call of arms. Yet, as we pass in and out among the men and women of to-day we are still more struck by the fact that these outlets for energy do not by any means express the sum of human emotion aroused by the war. We may let ourselves think that it is the pain, the strife, and the incalculable cost material, domestic, and vital that bring the sombre look of thought, the strained look of the deaf trying to hear, or the expectant attitude of the blind listening. It is all of these and more. The deaf are listening, the blind are waiting expectant for the touch that may or may not come, and the watcher is living at the extreme tension of nervous energy. The souls of men and women are awake as they have never been before for generations, for the angel has come down into the deep places of their lives and is troubling the waters. Deep is calling unto deep. Behind all the tragedy of war and suffering, people are feeling a consciousness of the tragedy of Calvary, of the tragedy of the Divine Love spurned and set aside, of the soul of man made for God, of God's insistence. Amid the crash of the whirlwind, the fire, and the storm, there is for humanity the more portentous omen of the still small voice of God calling human nature back to God and duty. We have all felt it, are all feeling it, and the responsibility of man to-day is the mode in which he replies. The war has come and will pass leaving scars, ruins, death and judgment, and peace. The deep call of God to the deep needs of man's soul has come and will pass leaving scars too, ruins also, death sometimes, judgment always, and we trust the peace that passeth understanding.

The First Synod of Cariboo

ON Wednesday, October 28th, a meeting of the clergy and lay delegates of the parishes and missions forming the new Diocese of Cariboo, was held in St. Alban's Church, Ashcroft, for the purpose of constituting the Synod of the Diocese. At 8 a.m. Archdeacon Pugh officiated at the Holy Communion; at 9.30 Matins was said, followed by a second celebration of Holy Communion, at which the Bishop of New Westminster was the officiant. Immediately after this the Bishop called the meeting to order, and after the usual credential preliminaries, which showed a quorum of both clergy and lay delegates present, the basis of division of the Diocese of New Westminster was unanimously adopted and assented to. The Bishop then declared the Synod of Cariboo duly and canonically constituted, and proceeded to deliver his charge, in which his Lordship said:

"We are gathered together to constitute and establish a synod for this new diocese. First, I feel we ought to express our gratitude to Almighty God that He has enabled us to carry on our endeavour so speedily and with such assistance from those interested. He has indeed been with us, and has blessed our endeavours, for without His aid we could accomplish nothing.

"We are met together," the Bishop continued, "under world conditions such as have never been. Our prayers go out daily and hourly for those of the citizens of our Empire, who are fighting shoulder to shoulder with our allies in defence of what we believe to be the right, against the tyranny and the oppression that undoubtedly would prevail if the forces arrayed against us were unopposed. . . You and I believe, brethren, that the only foundation upon which right living can be based is the foundation given to us by our most holy faith, and therefore it is but right and meet that we, who are not permitted to share in the fighting at the front should use all our energies and all our endeavours to strengthen the foundation upon which rests the righteousness of the nation. So we come together at this time and worship our God, the God of our fathers, and commit ourselves, all that we have and all that we are, to Him in our solemn service of thanksgiving and self-dedication, and then we apply ourselves with, let us hope, renewed spiritual power to the particular business in hand."

The Bishop then briefly reviewed what has been accomplished since the first synod of the Diocese of New Westminster was constituted thirty-two years ago, through the time when the Diocese of Kootenay was cut off and set apart, down to our present action in cutting off and establishing the second daughter diocese. A review of the steps taken towards the formation of this followed, together with an outline of the condition and needs of the district and a summary of the work to be done by synod. In conclusion the Bishop said:

"As you are perhaps aware we have about five thousand pounds already given for the Episcopal Endowment Fund of this new diocese, and we ought to endeavour to complete this at our earliest opportunity. These, brethren, are some of the subjects that will engage your attention to-day; others, doubtless, will be suggested by our circumstances. They call for our most strenuous labours. They are subjects that have to do with the welfare, aye, with the very life of our most holy faith as we have received the same."

The adoption of constitution, canons and rules of order for the diocese and synod, together with the election of officers and of delegates to the general and provincial synods, and other details formed the chief work of the day.

The Bishop announced that he had decided to divide the diocese into the two rural deaneries of Kamloops and Quesnel, and also that he purposed immediately issuing his commission to the Ven. E. W. W. Pugh as Archdeacon of Lytton, vice Yale, as the latter place is outside the boundaries of this diocese. He also stated that the next meeting of synod would probably be held about Whitsuntide of next year at Kamloops.

The singing of the Doxology, followed by the benediction, brought to an end a most harmonious and successful synod.

Mrs. Sandilands, assisted by several ladies, most hospitably entertained all the members at lunch at the vicarage, and the visiting clergy were the guests of the parish during their stay.

The following appointments were made by the Bishop: Rev. W. H. Elliott, to be Rural Dean of Quesnal; Rev. H. S. Akehurst, to be Rural Dean of Kamloops; F. Temple Cornwall, to be Registrar of the Diocese.

The following were elected by the synod: Hon. Clerical Secretary, Rev. H. S. Akehurst; Hon. Lay Secretary, J. H. Anthony, Lytton; Hon. Treasurer, E. H. Grubbe, Kamloops; Hon. Auditor, H. L. G. Austin, Ashcroft; Delegates to General Synod, Ven. Archdeacon Pugh and H. L. G. Austin; Representation of Management, M. S. C. C., Rev. H. S. Akehurst.

The Church in Canada

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ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta
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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

HUNTSVILLE

A splendid send-off by the citizens of the town was given the fine body of men who left here on Monday evening, November 2nd, for Parry Sound, en route to make up the Second Contingent. Twelve were asked from Huntsville and volunteers came forward to make up this number; two were added from Utterson, and two from Dwight. The Parish Hall was packed in the afternoon when patriotic speeches were made and good wishes expressed. Supper was served in the Kent House and hundreds were at the station to wish bon voyage. Seven out of the twelve from Huntsville were Church of England. Their names are: Edward Harris, sr., Edward Harris, jr., Oliver Gibbs, Geo. Bailey, V. G. Ley (from the choir), Reinald Williams and Reginald Taylor. Mr. Lester, also a volunteer, leaves behind his wife, who is a Church woman. His High School companions presented Rex. Taylor with a wrist watch. The choir and Y. P. A. remembered Mr. V. G. Ley in a like manner. While the congregation of All Saints' presented each volunteer with a Prayer Book.

Deaconess Wilgress and other ladies handed each of the sixteen a pair of knitted wristlets. The town has already made up the handsome sum of between twelve and thirteen hundred dollars for the Patriotic Fund.

After nearly three years of very happy life in this parish the Rector, Rev. Edward J. Harper, B.A., leaves on the 16th November for a new field of labour in the Diocese of Niagara. Some time ago he was asked to become the rector of St. Barnabas', St. Catharines, and accepted. In resigning from the parish the rector had also to resign his honorary canonry in St. Luke's Pro-Cathedral, Sault Ste. Marie, to which he was appointed in June last. His address in St. Catharines will be, Rector St. Barnabas', 5 Wolseley avenue.

It is not known yet who may be appointed as rector of All Saints'. Who ever he may be he will find a well appointed church, a fine parish hall, and an affectionate congregation in an unusually nice social community.

NEW LISKEARD

The Bishop confirmed a class of 8, presented by the rector the Rev. H. A. Sims, on All Saints' Day.

CARIBOO

The quarterly meeting of the Rural Deanery of Lytton was held at the vicarage, Yale, on October 21st.

At 8 a.m. members of the Chapter present including the Rev. Leonard Dawson, Lytton; Rev. Wilfrid Sandilands, Ashcroft; Rev. J. F. Wiseman, Agassiz, and Rev. W. Govier, Port Hammond, attended the service of Holy Communion at the parish church of St. John's, Yale, the Rural Dean, the Rev. C. Croucher, being the celebrant.

At both morning and afternoon sessions various matters of parochial interest were ably discussed including the furtherance and extension of Sunday School work, the need of systematic effort to reach and influence Chinese and Japanese residents in the district, the subject of assessment for diocesan and foreign missions.

The Rev. L. Dawson, M.A., of St. George's Indian school, Lytton, spoke with ability with reference to Indian work at the afternoon session.

The first Synod of the Diocese of Cariboo met at Ashcroft on Wednesday the 28th October and as a result that portion of the Deanery of Lytton from North Bend going east, will, it is expected, come under the jurisdiction of the newly formed diocese.

HURON

LONDON

The Rev. R. W. Norwood, rector of Cronyn Memorial Church, has been granted leave of absence to go to the front with the second Canadian contingent, as chaplain.

NIAGARA

HARRISTON

St. George's Church was reopened on November 1st, after complete renovation. The services were conducted by the Bishop, who named Rev. Mr. Scudamore, the rector, a canon.

ARTHUR

The Bishop of the diocese visited us in the last week of October. At St. Paul's three candidates and at Grace Church seven candidates were presented to the Bishop to receive the laying on of hands, by Rev. W. Sydney Weary, the newly appointed rector of the parish. The Bishop gave a beautiful address.

ELORA

The Bishop confirmed a class of 5 on All Saints' Day.

NOVA SCOTIA

HALIFAX

All Saints' Day was the fourth anniversary of the opening of the Cathedral and the number of communicants was unusually large. It had been expected that at this festival the new choir stalls and chancel rail would be in place, but owing to the delay in transport occasioned by the war they did not arrive in time. Dean Lloyd preached in the morning and the Bishop at the evening service.

The damage to the Church of England Institute through the disastrous fire of a week ago was much larger than indicated in the first estimate, amounting to fully six thousand dollars. While the work of repair is in progress, the Synod office staff, as well as the Institute staff, will be quartered in St. Paul's Hall. On Sunday the annual Institute service was held in St. Paul's Church, Dean Lloyd preaching the sermon.

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Following the last Synod, the Alexandra Society of King's College, Windsor, initiated a movement looking to the erection on the College grounds of a residence for the girl students, the need of which was badly felt. The residence was all ready for occupancy at the beginning of the present term, and is now filled with girl students. Meantime the officers of the society are working strenuously in order that expense incurred may be met as promptly as possible. In nothing is venerable King's more fortunate than in the interest of zealous Church women throughout the Maritime Provinces.

On or about December 6th the new St. Matthias' Church will be opened. Owing to the rapid development of the west end of Halifax, in view of the great new "terminals scheme," and consequent shifting of population, it is confidently predicted that in a decade St. Matthias' Church will be one of the strongest and most important churches in Halifax. It is not expected that the whole building will be completed by December 6th, but only the nave. The finished structure, which will be of brick, will be one of the finest in the whole diocese, and will have a seating capacity of twelve hundred. The intention is to ultimately erect both a parish hall and a rectory on the property adjoining the church.

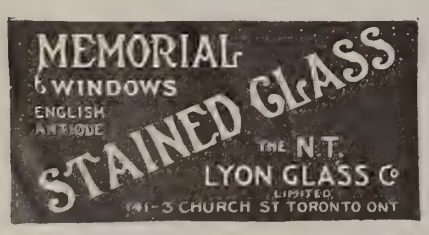
ONTARIO

KINGSTON

On Sunday a special service was held in the Armories for the 21st Battalion overseas volunteers, Bishop Bidwell officiated.

AMELIASBURG

The Bishop of Ontario will dedi-



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cate the new Church on December 1st.

OTTAWA

OTTAWA

ST. MATTHEW'S

The Y. P. A. has reorganized for the season with Mr. F. H. Plant again at the helm, which assures a successful winter's work.

The Brotherhood chapter has branched out into a new line of effort, viz., a Men's Bible Class, held on Monday evenings at 8.15 o'clock. Rev. Mr. Morgan, assistant rector, is the leader, the subject for discussion being "The Life and Journeys of St. Paul." The attendance so far is fairly gratifying, and it is hoped that this new effort may soon prove an important factor in the many activities of this working parish.

St. Anna's Guild is busy preparing for their annual Cosmorama, which this year takes the form of a calendar fair.

The semi-annual rummage sale proved the usual success, netting the guild a substantial sum.

The Boys' Missionary Club has been revived, with Ralph K. Sampson again in charge. After reviewing the work on China taken up last year it is intended to take up the study of missions in India.

Recently a census of the parish was taken, resulting in many new families being added to the already large congregation. This work was organized and conducted by the Brotherhood of St. Andrew chapter, assisted by the men of the congregation. Mr. W. H. Leseur deserves great credit for the indefatigable manner in which he worked up the card index for the clergy, which will facilitate greatly their arduous work.

DEANERY W. A.

The Ottawa Deanery Women's Auxiliary met Monday, November 2nd, in Lauder Memorial Hall for its annual session. Some thirteen branches were represented and there was a large attendance. In the absence of Mrs. Lenox I. Smith, the President of the Cathedral Branch, Miss Annie Low, the newly-elected president of the Diocesan W.A. occupied the chair. Mrs. John Holmes, the Secretary, gave a report of the year's work, and among others who presented branch reports were Miss Anna Burritt, for All Saints' Church; Mrs. F. C. Hamilton, for Christ Church Cathedral; Mrs. T. J. Stiles, St. Alban's Church; Mrs. Mabee, St. John's Church; Mrs. J. B. Fraser, St. George's Church; Mrs. Downing, St. Bartholomew's; Mrs. J. Trowbridge, Holy Trinity; Mrs. Blythe, Leitrim branch; Miss Low, Trinity Church.

Rev. T. J. Stiles delivered an address urging the women to great efforts in furthering their work in the various parishes.

Mrs. James Lawlor, of St. George's branch, was elected Deanery Secretary for the coming year.

BROTHERHOOD OF ST. ANDREW

A meeting of the executive committee of the Local Assembly was held on Friday evening, November 6th. Representatives present from St. Matthew's, All Saints' and St. George's. The arrangements for the annual meeting were discussed and a committee consisting of Mr. R. K. Sampson, President, Mr. A. L. Goodall, Secretary, and Mr. Alder Bliss, Dominion Conucil member, were appointed to complete all arrangements. Further notice will be given on Sunday next.

We were pleased to hear the report from St. George's Chapter of the splendid work being done in that parish, and especially the Bible Class, which meets every Sunday afternoon.

In St. Matthew's, the senior chapter has changed the time of meeting on Monday from 8 p.m. to 7.30, and close at 8.15. Immediately after the meeting a Bible Class is held under the leadership of Rev. W. B. Morgan. Mr. H. A. Burgess was appointed secretary. This class was formed about three weeks ago and now has a membership of fifteen men. Our aim is to reach twenty-five before the end of the year. This chapter also continues to hold a service each Sunday afternoon at the Home for the Aged, and since undertaking this work last April twenty-nine services have been held, without a lapse. Two of the members have enlisted with the Canadian regiments for the front.

All Saints' Intermediate Chapter is well represented at the front, there being five members enlisted up to the present.

STORMONT DEANERY SUNDAY SCHOOL ASSOCIATION

The Stormont Deanery Sunday Association held their fifth annual meeting at Wales on November 4th and 5th. Rev. W. Netten, Rector of Cornwall, President of the Association, preached at the service in St. David's Church on the first evening. On the second day there was a celebration of Holy Communion at 8 o'clock at which Rev. C. O. Carson, the Rural Dean, was the celebrant, assisted by the rector of the parish, Rev. J. Fisher. After matins the Rural Dean held a chapter meeting in place of the usual Bishop's conference.

On the assembling of the Association for business the President gave an admirable address on the subject of child-nature and the work of the Church in connection with it as being both preventive and curative,

The secretary having reported that the Diocesan Association was intending to secure Miss Higham next January as Sunday School instructor for the diocese, the conference decided to provide their quota towards her salary, and on the motion of Rev. J. Fisher, seconded by Rev. G. H. Iveson, recommended that two-thirds of the collection on Children's Day be given to that object, and one-third to the S. S. Commission.

The Association accepted the invitation of the Rector of Morrisburg to meet there next year.

QU'APPELLE

The first meeting of the Chapter of the Medicine Hat Rural Deanery, since the Deanery of Swift Current was carved out of it some time ago, was held at Irvine on October 8th. The members arrived the night before so that the chapter was enabled to be opened with a celebration of the Holy Communion at 7.30 next morning. The Rev. P. C. Jerrold, Vicar of Irvine, was the celebrant. The morning was spent in devotions and Bible study. The afternoon session was largely taken up in discussing and arranging for the establishment of a branch of Dr. Bray's library. Trustees were appointed and careful selection of books was made.

It was decided to hold the quarterly chapter meetings in the various parishes of the deanery and that the mornings of each chapter be given up to the offices of the Church, devotions and study of the Bible. The first quarterly meeting was in every way enjoyable and refreshing and enabled the members to return to their parishes with rekindled zeal and inspiration. The thanks of the members are due to Mr. and Mrs. Jerrold for entertaining them with such kindly hospitality and for such an enjoyable visit to Irvine and to the various members of the parish for the welcome they extended to them.

AVONLEA

The W. A. of St. Peter's Church, Avonlea, Sask., has raised and turned over to the Canadian Patriotic Fund $100. The church was organized just one year ago by the Rev. J. C. Ferrier, of Rouleau, Sask.

QUEBEC

A special meeting of the Synod has been summoned for the 16th of December for the purpose of electing a Bishop for the diocese.

QUEBEC

The Rev. Canon Kittson was the special preacher at St. Matthew's Church on the occasion of the Dedication Festival, Sunday, All Saints' Day. He was also the conductor of the Quiet Day held for the parish on the Friday before. At the annual parochial social held on Monday evening, the Dean of Quebec referred to the honour and privilege conferred on St. Matthew's parish, in being represented on the Canadian contingent by its rector, Rev. Canon Scott. Extracts from letters received from the rector were also read, giving interesting details concerning the voyage over on board the transports.

RUPERT'S LAND

ST. PETER'S

The Rev. Malcolm Scott will act as priest-in-charge of this parish during the winter until Easter, when it is expected that a permanent rector will be appointed.

ROSSER

The Rev. H. L. Roy was officiant at the services and made special appeals for the H. M. F. on All Saints' Day.

WINNIPEG

On Thursday, October 29th, a meeting was held of the Rural Deanery to discuss a campaign for missionary funds. Though at the commencement the outlook did not seem bright, before the close a spirit of trustful optimism was evident. Mr. W. Pearson consented to act as chairman of the General Lay Committee and with his energy success is most probable. A deep impression was made upon all

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attending and enthusiasm was strengthened by earnest prayer before adjournment.

On All Saints' Day the Rev. H. Cowley entered upon his new duties as Rector of St. Alban's.

The Rev. F. W. Goodeve was the special preacher both morning and evening at St. Margaret's.

The Rev. F. W. Ridgeway, of Clanwilliam, was visiting the Rev. S. Swalwell this week and both attended the St. John's College Commemoration.

The Annual Commemoration of St. John's College was held on Tuesday (since the festival fell on a Sunday) and was marked by a very fair attendance of old boys and friends. At 11 a.m. a hearty service was held in the Pro-Cathedral when Canon Matheson, who first attended the school in the seventies, preached an eloquent and inspiring sermon on the "Communion of Saints." For the first time there were boys from the school forming part of the surpliced choir. The warden read the lesson from Ecclesiasticus, Canon Murray took the service and the Archbishop pronounced the benediction. In the evening a conversazione proved a brilliant affair at which many of the city clergy were present.

BIRD'S HILL

The Church of St. Catherine was opened for Divine Service on the Festival of All Saints.

There was a celebration of the Holy Communion at 8.30 a.m., Rev. W. W. H. Thomas, General Missionary, being the celebrant. Mr. Thomas preached very helpful sermons at the morning and evening services and in the afternoon conducted the children's service. Following the children's service, the incumbent, Rev. H. W. Baldock conducted a service of Holy Baptism when nine infants were admitted into the fellowship of Christ's Church.

The services throughout the day were well attended and the offertory, amounting to $154, was devoted to the Building Fund.

Bird's Hill forms a part of the parish of St. Paul's, Middlechurch. Until last Sunday, services for many years past have been held in the little schoolhouse. Mr. A. S. Partington, of St. John's College, is student-in-charge, and Rev. H. W. Baldock, D.D., incumbent of the entire district.

TORONTO

SEVENTY-FIFTH ANNIVERSARY.

The seventy-fifth anniversary of the founding of the diocese was commemorated on Sunday. The Holy Communion—the Church's highest Thanksgiving office—was celebrated in every church as a thanksgiving offered to God for numerous mercies bestowed on the diocese during the past three-quarters of a century. Historical sermons were preached in many parishes. The Bishop of Toronto, in preaching at St. Alban's Cathedral, reviewed the work of the Church in the diocese since its founding, showing the remarkable progress that had been made by the Church during that time.

The first Bishop of the Diocese was Bishop Strachan, who founded the diocese in 1839. He was succeeded by Bishop Bethune, who in turn was succeeded by Bishop, afterwards Archbishop Sweatman, who was succeeded by the present Bishop, Rt. Rev. Dr. Sweeny. The original diocese has grown into an Ecclesiastical Province containing six dioceses. Instead of one Bishop there are eight. In 1839 there were in the old diocese of Toronto but 55 clergymen. There are in the present diocese 231, not counting superannuated clergy, with a total of 654 in the whole Ecclesiastical Province of Ontario. In 1839 there was no College; now there are three—Trinity, Huron, Wycliffe.

The form of commemoration of the anniversary was of necessity

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much altered and contracted because of the war in which the Empire is engaged. Yet there is abundant cause for thanksgiving for the increase of the Church within three-quarters of a century.

At St. Alban's Cathedral the gifts dedicated at the morning service included a handsome marble font, memorial windows, brass tablets, memorials of the first and second Bishop, Dr. Bethune, and of Bishop Bishop Dr. Bethune, and of Bishop Sweeny.

The Bishop of Ontario was the preacher at St. Alban's Cathedral on Sunday evening.

The Rev. C. H. Shortt, who is in Toronto on furlough from Takata, Japan, gave an address at the children's service at St. Alban's on Sunday afternoon.

Rev. H. R. Mockridge has been appointed curate to Rev. V. E. F. Morgan, rector of St. Saviour's Church. Mr. Mockridge was previously curate of St. Peter's Church, Cobourg, Ont.

Down Town Workers' Association

The annual meeting of the Down Town Church Workers' Association was held in the school house of the Church of the Redeemer on Friday, October 30th, the Lord Bishop of Toronto presiding.

A resumé of the year's work was read by the President, Miss H. D. McCollum, revealing a social and spiritual activity that has been of great assistance to the down town parishes, and of inestimable blessing to hundreds of our poorer brethren in that congested area, special cases being cited to illustrate the good work done in this labor of love.

A report dealing with the outstanding features of the work was read by the Secretary, Miss A. H. G. Strathy, and one on summer outings and picnics by Miss Frances Macdonald. The financial statement showing total receipts of $2,888.77 and expenditure of $2,522.57 was submitted by the Treasurer, Miss Harriet Sheppard. All of this is embodied in a printed report, five hundred copies of which have been distributed.

As the coming winter will be one of hardship to many of the poor in this district, contributions for carrying on the work will be thankfully received by the President, Miss H. D. McCollum, 97 D'Arcy street, or the Treasurer, Miss Harriet Sheppard, 97 Bellevue avenue.

Innisfil

The beautiful new church which replaces the one burnt last March was dedicated by Bishop Reeve on All Saints' Day.

Diocesan Monthly Board Meeting of the W. A.

The Diocesan Monthly Board meeting of the W.A. was held in the school house of Christ Church, Deer Park, on Thursday, November 5th.

The corresponding secretary reported three new branches organized—Girls' branches at Christ Church and St Peter's, and a women's branch at St. Bartholomew's. Three more life members have been enrolled—Mrs. Mills, Mono Mills; Mrs. Henderson, Collingwood; Mrs. Monk, St. Saviour's, Toronto. The treasurer's receipts amounted to $1,099.85, expenses $299.11. Eight bales were sent from the Dorcas Department.

A conference for junior superintendents will be held in the parish house of the Church of the Redeemer on Tuesday, November 28th, at 8 p.m.

A Missionary Institute will be held in Bishop Strachan's School on the evenings of January 19th, 20th, 21st and 22nd, at 7.30 p.m.

Those desiring to attend the "Institute" are asked to apply to Miss Dalton, 146 Isabella street. The registration fee is twenty-five cents.

The E. C. D. Fund, amounting to $449.65, was divided as follows: $308.42 towards a church building in Tayo-Hashi, Japan, and the balance towards rebuilding the Indian school at Moose Fort, Moosonee.

Rev. Canon Brooke gave a very impressive address at the noon hour.

After the address, Mrs. Broughall told about the work in connection with Georgina House, known as "Georgina Lodge," at No. 184 Spadina avenue, where lunch rooms and lodgings are ready for those out of work, at a very small charge.

Miss Trent and Rev. C. H. Shortt, from Japan, were welcome visitors at the meeting. The former gave a short address, telling about her labour of love in Nagaya, where she has spent the last twenty-one years.

The next meeting will be held in the school house of All Saints' Church on December 3rd.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE COMING PEACE

To the Editor:

Sir,—I was much impressed with your editorial remarks in your issue of October 29th on "The Coming Peace." You say "we all want peace, and we all know that sooner or later peace is coming. . . . We want the peace that will suit *us*." And yet again, "A peace that would deprecate Calvary as a dreadful set-back to culture." To my mind this was the peace which Satan proposed to our Lord in the wilderness, when, having "shown Him all the kingdoms of the world and the glory of them" he said, "All these things will I give Thee, if Thou wilt fall down and worship me," an offer which our Blessed Saviour indignantly rejected with the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This peace you refer to is the peace Kaiser William the Second is seeking; when, by renouncing all the principles of Christianity, he is falling down and worshipping the satanic principle that might is right. This is the peace which the modern pacifists, from the labour socialist to the so-called German philosopher, are seeking. These men, often well intentioned, but always misguided, ignoring the two terrible facts of the existence of sin, and the fallen nature of man, are seeking to establish an earthly paradise of sinful, fallen men where universal peace shall prevail. In the very nature of things it is impossible. You cannot build a perfect bicycle with punctured tires and twisted ribs. So you cannot have a government, however perfect in its organization, perfectly administered when dependent on fallible and sinful men. What do we see to-day in the great comity of nations as existing in this twentieth century of culture and civilization? One man, bred and trained under most favorable circumstances, and in one of the most prominent positions in the world, who most loudly professes the highest and noblest intentions, has enacted a world-wide tragedy which has not been equalled for many centuries, if ever on this earth. It matters not whether we attribute it to moral or mental aberration, the facts remain, and prove the utter hopelessness of depending with certainty on erring and fallible men. But the great drama is not yet ended. For, terrible as is the tragedy we are now witnessing, it will be surpassed in horror by that of the three and a half years of the anti-Christian reign. Nor will that be the last, for the most terrible of all will occur after the thousand years' personal reign of Christ in absolute righteousness. And then, and not till then, shall we, and indeed the whole universe, fully realize the terrible nature of sin and its fearful results, and at last learn how great is the debt we owe to Christ, who by his own personal suffering has atoned for sin and saved the world from its consequences. This great drama, we must remember, is not enacted for man's instruction only, but for the instruction of God's moral and intellectual creatures generally. For St. Paul distinctly tells us that "the principalities and powers in heavenly places are learning by means of, or through, (R.V.) the Church, the manifold wisdom of God." Eph. III.: 10

J. M. B.

November 2nd, 1914.

PRAYERS FOR THE DEAD

To the Editor:

Dear Sir,—In your issue of October the 29th you criticize the Authorized Form of Intercession on behalf of His Majesty's forces now engaged in war, on the ground that "the lack of any direct reference to . . . the dead is not only a great pity but a blot upon the comprehensiveness of the Catholic Church of God."

I suppose that I may assume that the writer of the above words is among those who consider II. Timothy 1:18, a Biblical sanction for prayers for the dead. Now if they be right our apostolic prototype is—"The Lord grant him that he may find mercy of the Lord in that day."

In the "Form of Intercession" we find these prayers—"Let us commend to the mercy of God those who fall in the ser-

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vice of their country," and "Almighty God . . . in Thy redeeming love have mercy on the fallen." It would be hard to find a more exact following of St. Paul without a verbal identity of phrase. Thus I find it difficult to credit a Pauline "blot upon the comprehensiveness of the Catholic Church of God," or to acknowledge that the prayers I have quoted do not constitute "a direct mention of the dead."

Marjorie C. H. Jarvis.
54 Howland Ave., Toronto,
Nov. 2nd, 1914.

A MISSIONARY EXHIBITION

Three Rivers, Nov. 4th, 1914.

To the Editor:

Dear Sir,—Will you please insert the following letter in your valuable paper which we have received from the branch of C. E. M. S. in New Zealand, and oblige,

Yours truly,
Thos. Jones,
Secy.-Treas.
Cornwall St., Masterton, N.Z.,
16-5-14.

Dear Sir,—We are preparing in New Zealand to celebrate the coming of Christianity to this land, as it will be one hundred years this Christmas Day since the first Christian sermon was preached in this land by the great missionary, Samuel Marsden, it has been decided that our diocesan celebration shall take the form of a Missionary Exhibition to be held in the City of Wellington in February, 1915. To us and neighbouring parishes has been allotted the work of representing Canada and I am taking the liberty of writing to all branches of the C. E. M. S. in Canada, asking for your interest and your help, if you could send us something to illustrate the work of the Church in your great land either among the white man, Indian or the Eskimo. We should be extremely grateful and it would help us in the great object before us, namely, to arouse interest in the work of the Church in other lands. It would be a great help to us if a value could be put on anything you send for the purpose of duty. Any gift sent to Rev. H. Watson, St. Matthew's Vicarage, Masterton, N.Z., will be acknowledged.

T. T. Deubee, *Hon. Sec.*

A FORM OF INTERCESSION

Adapted from the Liturgy of the Russian Church

MASTER, Lord God, Father Almighty and adorable, meet it is and right, to bless Thee, to glorify Thee, and to offer Thee with a contrite heart these our humble supplications.

We beseech Thee, O Lord, to have mercy upon us and to forgive us our sins committed in thought, word and deed. Hear us, O Lord, according to the multitude of Thy mercies in this Time of trouble and necessity.

Bless, we entreat Thee, our King, his Navy and his Army, together with the armies of all those who fight in the cause of honour and justice, and subdue beneath their feet every enemy and foe.

Fight with those that fight, voyage with, and protect, the sailors, defend the widows, shield the orphans, succour the wounded, heal the sick.

Of all those in battle and in strife, be mindful, O Lord, and of all that beseech Thy great tenderness of heart, those that love us, those whom we love, and all who have enjoined us, unworthy as we are, to pray for them. (*Here read the names.*)

An Angel of Peace, a faithful guide, a guardian of their souls and bodies, and Thy Almighty Protection grant them, O Lord.

Remember all those, the brave and the true, who have died the death of honour and are departed in the hope of Resurrection to Eternal Life. In that place of light, whence sorrow and mourning are far banished, give them rest, O Lord, the Lover of Man.

And on all Thy people, O Lord, the Russians, the French, and the Belgians, with ourselves also, pour out Thy great mercy, granting all their petitions unto salvation.

And those whom we have not remembered, through ignorance, forgetfulness, or the multitude of their names, do Thou Thyself, remember, O God, who knowest the age and name of each, and hast known them even from their mother's womb.

For Thou, O Lord, art the Helper of the helpless, the Hope of the despairing, the Preserver of the tempest tost, the Healer of the sick. Be Thou Thyself all things to all men, who knowest each one and his petition, each house and its need.

And for those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the world.

Preserve, O Lord, our dwellings and every city and country from famine, plague, flood, fire, sword and incursion of foreigners.

Grant us the Peace that is from above, advance the good estate of the Holy Churches of God and the union of them all.

And may we with one mouth and one heart glorify Thy ever-blessed name, of the Father and of the Son and of the Holy Ghost, now and ever and unto the ages of the ages. Amen.

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Women's Work and Social Service

THREE or four days ago, I was walking down a fairly busy thoroughfare, it was just noon and I thought of the Peace Bell which, day by day in so many places at home in England, is calling men and women, whatever their occupation, to a moment's prayer for the men of the forces. I was just passing a church, too, so I went in, for the porch door standing open in a friendly way seemed to invite me. There was the sound of voices and I found that one of the parochial societies was meeting in the school-room; the porch door evidently had been opened for the members' accommodation, for, alas, the door into the church itself was locked. It is too often thus; so many of our churches carrying the sign "Sunday Services" apparently claim no mission except on Sunday, or at least at times of service.

"I can't help a little bit envying the Roman Catholics," said a friend recently, "in this way. I try to remember the noon prayer for the troops, but it's often impossible to get a moment alone. If I go to my room, Baby is sure to find me out, or I'm wanted at the telephone, or something. It's a hopeless matter trying to be 'engaged' in your own house, even for two minutes. I haven't much power of concentration, I suppose. Oh yes, I could often take a few minutes to slip into church, on my way out or coming home, for instance, but there isn't any church handy which is ever open (except for service) except a Roman Catholic one, and my husband doesn't like me to go in there."

* * *

Her words reminded me of one or two occasions when passing through Montreal, with a short time to wait between trains, I have gone into "little St. Peter's," and though it would be a comparatively early hour, there would always be people kneeling there and others going in or out; all sorts, young and old, poor and prosperous, men and women; some for a little stay, others for literally just a minute on their way to business; always in a quiet, unconscious, matter-of-fact way; evidently because of some realization that for everyone and at all times the church is the House of Prayer.

But with ourselves the custom has been to keep the church closed; sometimes if open it is by some small door that has to be diligently searched for, and if you do overcome initial difficulties and penetrate within, you very likely soon realize that some conscientious sexton thinks you a troublesome intruder. It is not always so, indeed; there are churches, both in large and small places, which are regularly open, and are meant to be used; they are honourable exceptions, but is it not true that they are *exceptions?*

It is hard to understand why our churches should be in greater "risk of damage," if kept open than those of Roman Catholics; and if they are, possible damage seems a small matter compared with the resulting benefit of the open church, as its purpose comes to be recognized. "No one would ever go in." Well, why not try and see? People do learn to use the open church if they have the opportunity, but of course we all need to be helped if we are to think of the church as the House of Prayer, and it is by the presence in our neighbourhood of an open church that we are able to grow accustomed to this weekday ministration, for such it really is, and to understand its meaning.

* * *

We are continually being reminded that the War is a judgment of God upon sin, that it is a call to national repentance—a call to the nations themselves and to the individuals who compose the nations, to "return and seek the Lord, and to fear the Lord and His goodness"; to turn

> "From all blindness of heart; from pride, vainglory and hypocrisy; from envy, hatred and malice, and all uncharitableness;
> "From fornication, and all other deadly sin; and from all the deceits of the world, the flesh and the devil;
> "From all false doctrine, heresy and schism; from hardness of heart and contempt of Thy word and commandments."

As we read and ponder these clauses of the Litany, can any of us say that this call is not needed anew?

And we know too that the War is a call to intercession. People are feeling this and are expecting to be "bidden" to pray. The urgency of the crisis combined with their own responsiveness of spirit is an unparalleled opportunity for the Church to teach, and for us all to learn, something of the reality and possibility and power of prayer.

But life is very full and distracting for nearly everyone. Even though there may be fewer purely social functions this season than usual, still the days are crowded. The household round, the daily life of shop or office or school or meetings, is very much what it has always been for most of us, and we need the definite reminder of God's Presence before we are able to hear His call to repentance, or realize His invitation to "Lift up our hearts." Perhaps we ought to learn to be independent of place and surroundings, to be so in control of our thoughts and impulses that we can "lift up our hearts" at will, wherever we may be, just as Nehemiah "prayed to the God of Heaven" when he was in the very act of answering the King's question. But Nehemiah had gained this power in spaces of silence and retirement and waiting upon God, and we need something of the same sort of training before we can begin to learn to concentrate our thoughts in such a recollection of God's Presence as will enable us to pray whereever we are. And the open church, with the perpetual suggestion of its unspoken invitation, is one of the ways through which we may learn, for its message is—

"Be still, and know that I am God."

If the times are in themselves a call to prayer, the Church is above all others the place in which we may learn to respond.

* * *

And even at this time we do not really need many special helps to prayer. Consider our Litany and we shall see the treasures of meaning which the last three months have revealed to us, in clause after clause of those wonderful petitions, which we have always rather taken for granted and never thought much about. There are few of them which have not some special appropriateness at the present moment, few in which the present moment is not revealing a new depth of significance. And so it is with the Bible, especially, perhaps, with the Psalms. The very glare which comes from the smoke of battle is itself a new light shining upon them, as we read them and think one by one of the causes or persons for whom we are bidden, or for whom we desire to pray.

This very morning of writing (the fifth) supplies a good illustration, for is not this day's Psalter wonderfully full of suggestiveness. The cry of penitence and the prayer for forgiveness find utterance in the closing verses of Psalm xxv.; prayers for the men of our forces in verse after verse of Psalm xxvii.; prayers for peace in the majestic utterances of Psalm xxix., and so throughout each day's portion. Of course we do need some special prayers, and I cannot think that any service should pass without at least a "bidding" prayer, calling those who are present to join in remembering before God the men who are fighting by land, sea and air, the wounded and suffering, the refugees, and other needs. A day or two ago I noted this little prayer, which I had not seen before and which we might well take into use—

> "O Thou, Who bringest the winds out of Thy treasures, let Thy guiding and protecting Hand be about our Airmen, and help them and those who love them to feel that underneath are the Everlasting Arms."

* * *

In many of the special services and forms there is one grievous omission—that of prayer for those who have fallen in the service of their country. Perhaps one never quite realized before the treasure that has been sacrificed to our fear of the errors involved in "the Romish doctrine of purgatory," for in obedience to this fear we have tried to shut the door upon instincts which not only suggest but urge and impel us so to pray.

Yet in spite of their fears, perhaps even of their convictions, many people have learnt to pray for the departed, and many, surely are now praying for the thousands of men who, in a very real sense, have died "for the sins of the people," and have given their lives with an unselfish devotion and a simple unconscious heroism to which even in our best moments we have never approached. The Form of Service authorized by the Archbishop of Canterbury and York gives us a petition for this purpose and our beautiful Commendatory Prayer may very fittingly be used; here too is one from a Russian Litany which gives the utterance we need:

> "Remember, O Lord, all those, the brave and true, who have died the death of honour, and are departed in the hope of Resurrection to Eternal Life. In that place of light, whence sorrow and

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mourning are far banished, grant them rest, O Lord, Thou Lover of Man." Or this, from Queen Elizabeth's Primer of 1559—

"Lord, bow down Thine ears unto our prayers, wherein we devoutly call upon Thy mercy that Thou wilt bestow the souls of Thy servants (———) which Thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with Thy holy servants, through Christ our Lord."

Instinct, more powerful and sometimes wiser than reason, tells us that we are not wrong in commending their souls to God, Who "doth ever devise means that (even) His banished be not outcast from Him." And whenever we are praying for the needs arising out of the War, it is with a deep yearning of heart on behalf not only of the men who are fighting and suffering, but also of the men who have died "for our lives and our laws."

* * *

The following from one of the current missionary magazines, is well worth our thought in connection with this whole subject—

"The greater our enthusiasm for this war as a 'holy war,' now that it has been forced upon us, and the greater our sympathy for those dear lads of ours out in the trenches, or cooped up in the iron sides of submarine or cruiser, the more important it is for us to see to it that the sources of our spiritual life are not depleted, or our spiritual ideals blurred in the stress of conflict. For their sakes, even more than for our own, it is of supreme importance that the Church at home should in this crisis be rising to the true height of her calling, and living out her supernatural life to the uttermost. If we are to win in this fight against materialism, we want every pound of spiritual steam and every inch of spiritual canvas that can be crowded on."

"And Hezekiah received the letter (the 'blasphemous letter' of Sennacherib) and read it; and *Hezekiah went up into the House of the Lord,* and spread it out before the Lord. *And Hezekiah prayed unto the Lord."*

HONOUR BRIGHT.

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TORONTO, ONTARIO — THURSDAY, NOVEMBER 19, 1914

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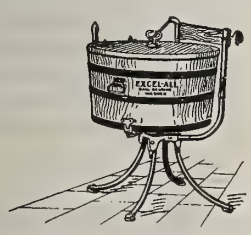

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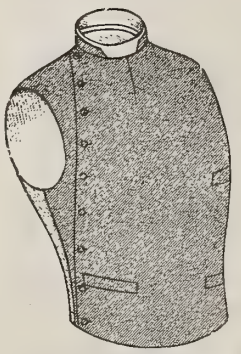

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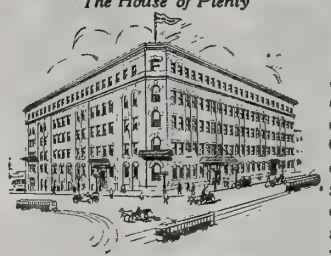

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The Week

A FEW short weeks will bring us to the celebration of the birthday of the Prince of Peace. Few of us can look forward to it without some misgivings.

Looking Forward to Christmas

To some it means instead of a time of family reunion, a time when their nearest and dearest are not only far away but enduring hardship and dangers, and perhaps facing death surrounded by all the horrors of war. To others it will merely mean less good cheer than other Christmases brought, less exchanging of gifts, less material pleasures and merry-making. To many of the brave men who have gone out from this land at their nation's call, it will be a time of sadness and homesickness and possibly of great danger. There are none to whom the Christmas will not be different from any other they have ever spent. And all this in spite of the fact that twenty centuries ago there burst upon the world the triumphant chorus of the cherubim and seraphim with their glorious message of Peace on earth. We think of all that message has meant to the world and of the grief it must be to Him, the Prince of Peace, to see His children to whom the message of peace was brought, in the throes of the bitterest war the world has ever seen. For the nations of the world in all human probability it will not be a peaceful Christmas, but as far as the individual is concerned, there need not be any feeling but one of good will even for the enemy who individually is not to be blamed. Then too, the poor we always have with us, and we are likely to have them in unusually large numbers this Christmas. It is not too soon to set about doing something for somebody, that will show that His coming has not been in vain as far as we are concerned. We can do much to lighten the burden of someone worse off than ourselves, and there are few if any parishes where abundant opportunity to this end cannot be found. We have to remember how inextricably the Glory of God in the highest is bound up with Peace upon Earth to men of goodwill.

ONE of the benefits of the War ought to be that the "back to the land" movement should receive a definite onward lift. The desire for town life, factory work, machine work, moving pictures, and life generally is producing great problems of culture, residence, national health and poverty. There is abundance of land in Canada for all her people, but yet there are thousands of her children who would rather see life in a city than live in the country. This is a pity, as is seen in the long lists of out-of-work and down-and-out people winter after winter. There is no reason why cities should not purchase large farm lands and draft the unemployed on to them until they can secure town work if they want it. Such farms could easily be made self-supporting by exacting spring or autumn work in return for winter assistance. Many men might be, as a result, permanently led back to the happiness of a life on the land. There is no doubt it is a happy life if a man can outgrow the feverish desire for seeing many people and many things. As to its health and its benefit for the upbuilding of Canada in future, there can be no dispute. The country, rather than the city, makes the nation.

Back to the Land

THE death of Lord Roberts marks the passing of a great soldier, a great imperialist, and a great patriot. His long life of eighty-two years has been almost entirely devoted to the service of his country and to few has it been granted to see the achievement of greater purposes in their country's honour. His services at the time of the Boer War added to those previously rendered in India, have won the admiration of friend and foe for two generations, and moreover have been of inestimable value in cementing the Empire. The last few years of Lord Robert's life, though nominally spent in retirement, have really been devoted to persuading the nation to adopt military training for all classes. In this possibly he was ahead of his time, but the nation may yet see how clear was his vision in this respect, and that the following of his advice would have been the means of considerably shortening the present war. Lord Roberts was a great military genius, a clever tactician, a man of tremendous force of character, and he was also the possessor of that gentleness and consideration for others which help in the formation of the character of a truly great man. The great sorrow of his life was the loss of his only son who met death on the field of honour in South Africa, and who in death won the Victoria Cross. Lord Roberts' life was a glorious one, and his death, at the front, in the midst of the troops from India, the land of his birth and the land to which he had devoted sixty years of his life, was a fitting close to the end of a great career. The memory of his life and death will be an inspiration to many for long years to come.

Lord Roberts

IT is with deepest regret that we chronicle on another page of this issue the death of the Right Reverend Andrew Hunter Dunn, late Bishop of Quebec. Bishop Dunn gave notice of his intending resignation to the Diocese of Quebec in June of last year, and his resignation came into effect on All Saints' Day, November 1st. The Bishop with his family was on his way to the Old Country, where he hoped to spend the evening of his life in peaceful seclusion, but his death occurred on the steamer "Hesperian" before she reached port. Bishop Dunn has given 50 years of his life to the ministry of the Church, the last 22 having been spent in Canada as Bishop of Quebec. Failing health was the cause of his resignation, and it was hoped that change and rest would restore his health, and that he would be spared for many years. But God has chosen another rest for His servant—even the rest that remaineth for the people of God. May he rest in peace and may light perpetual shine upon him.

Death of Bishop Dunn

THE friends of the soldiers in England with the idea of cheering them up, have been treating them very freely to unlimited quantities of liquor until a state of drunkenness prevails. Not long ago Lord Kitchener appealed to the men to be on their guard against the temptations of intemperance which they were bound to meet and which, if yielded to, might have a disastrous effect on the great cause in which they were engaged. Now the Archbishop of Canterbury has issued an appeal "to those who care to listen" for help, to keep the men clear of temptations which there is abundant evidence to prove are perilously rife. His Grace appeals to those who are precluded from a soldier's activities to bear their share of the national burden by putting into practice the self-sacrifice of becoming total abstainers during the continuance of the war. "By doing so," says His Grace "they would strengthen the hands of the large majority of our troops who are manfully resisting such temptations, they would be seizing the opportunity to bear a deliberate part of the self-denial and self-discipline of the hour. Their example would make the rough roadway a little easier for those wives and mothers to whom unusual circumstances and hourly anxiety are, with sad effectiveness, bringing unusual temptation. They would, in short, in a quiet and unobstrusive way, be following a definite rule of our Faith: 'Bear ye one another's burdens and so fulfil the law of Christ.'"

Abstinence During the War

THE meeting of the House of Bishops which was to have been held in Halifax on the 17th, for the election of a Metropolitan, has been postponed until after the election of a Bishop for Quebec, which takes place on the 16th of December.

Election Postponed

Our Old Country Letter

November 4th, 1914.

I ALLUDED in my last letter to the Annual Meeting of the Anglican and Eastern-Orthodox Churches Union, which had then just been held in London. The Bishop of London was Chairman, and the proceedings had an especial interest in connection with the present time.

A correspondent says, "Since the war began public attention has been increasingly directed to Russia and her people. Many old slanders upon our Eastern ally which came through interested sources, have been exposed, and the speeches of the Bishop of London and others will tend to allay the fears of those to whom the 'Russian bogie' of bygone years is still an influence. These first-hand witnesses disclosed a people of peculiarly lovable characteristics, animated by traditional feelings of respect and admiration towards the English, and who as a nation have given a striking illustration of the spirit in which they have entered upon this war. . . While the unity for which we all pray is yet a long way off, it is clear that at least the journey along the road that leads that way has begun and it is not unlikely that one result of the war will be to advance it considerably."

The Bishop of Northern Europe said that the first reason why it seemed to him they could look for a lead from the Russian Church in the direction of unity was because, in his judgment and experience, the British and Russian peoples were specially fitted to appreciate each other, and get on together. The two peoples were in a striking way complementary the one to the other. In the offices of the Russia Company that afternoon he had chanced to take up a copy of the Russian Year Book, at the beginning of which it was said that no two nations in the world were so distinct and so diverse from one another and so naturally adapted to mutual admiration and support, as are the British and Russian peoples. He cordially endorsed these words, and so, he found, did many Englishmen who really knew Russia well. He said, "I had an opportunity of conversing with some of the great men of the Court, and I ventured tentatively to suggest this idea to them. I wish you could have seen the enthusiasm with which they welcomed it; an enthusiasm which the Emperor himself showed afterwards that he too felt for just this simple statement; that the two nations are especially fitted to get on together. And this is true not only of the higher classes and educated circles. It was borne out by an experience I had in Siberia. At the first mine to which I came, just beyond the Urals, when the capable French chemist was taking me over, he told me that all the peasants who worked in the mine possessed calendars very much like those sheets which are sold here with a picture of Canterbury Cathedral or some other building in the centre, and he said that three-fourths of the letterpress on these Russian calendars was devoted entirely to English customs, ideas and institutions, and always held up as something to be regarded, admired, or copied."

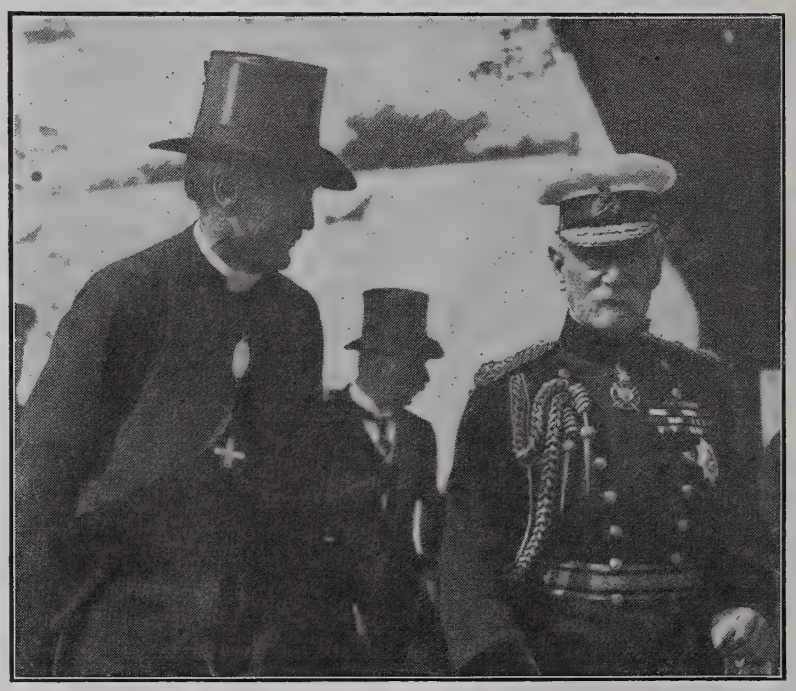
The Bishop went on to say that in Russian religious life and worship he found something he could not more clearly describe to himself than as the New Testament sense of the presence of Christ. That struck one the first time one shared Russian worship. When first he heard at a Russian service that plaintive, appealing, "Lord have mercy," it seemed as if the people were speaking then and there to the Lord Himself, and knew and felt that He was hearing them and with them. . . . With such people as these we had now in the providence of God the opportunity of going along the road from which, as the Russians say, there is no return, the road of progress towards unity.

* * *

The new "Bishop in Jerusalem" (successor to Bishop Blyth, of whose retirement I told you) was consecrated on the Feast of St. Simon and St. Jude, in Westminster Abbey. The Bishop of London preached upon, "O pray for the peace of Jerusalem, they shall prosper that love thee." He said that the consecration of a Bishop of the great Anglo-Catholic Church who is to live in Jerusalem was an event which concerned the whole of Christendom. Such a Bishop had great and important functions to discharge to the whole Christian world. . . All branches of the Church met at Jerusalem. . . Not only must the Bishop in Jerusalem be a worthy witness to the doctrine of his Church, and his Cathedral present a winning example of its ceremonial and worship, but he was also to respect and foster the spiritual life of the ancient Churches of the East. He was to be no proselytiser seeking to take away members from other Churches. Rather, he was to be the kindly brother ever ready to lend a hand to fan the embers of spiritual life in other Churches, or to rejoice in the fervent glow of other altars than his own. . . But his efforts must not stop there. He must be a missionary. Jerusalem must never cease to be a missionary centre. There must be no faithless despair as to the eventual conversion of both Jew and Mahommedan. The great tribes of the Upper Nile must feel the missionary zeal of the Bishop in Jerusalem. Every missionary agency within thousands of miles must be certain of his fatherly interest . . . "Therefore dear brother," he went on, "with high hopes and earnest prayers we send you forth to-day. The horizon is clouded with the heavy clouds of war. Existing work will be crippled for a time, and further extension for a time impossible. But when the clouds of war have in the mercy of God rolled away and the Sun of Righteousness rises again, and Christianity has been proved to be more than ever essential to the prosperity and well-being of the world, then, we believe, you are singularly fitted in the Providence of God to avail yourself of the mighty opportunity that will open out. Many will pray for the peace of Jerusalem to-day, and if, as we believe, God hears our prayers, then Jerusalem shall again be builded as a city that is at unity in itself."

* * *

The Archbishop of Canterbury has joined Lord Kitchener in an appeal to the nation to help our soldiers in a moral sense by greater efforts for temperance and purity. It is to my mind most lamentable that our Government, so ready to concern itself with this and that unwanted piece of social legislation if it will produce money or catch party votes, takes no efficient steps in these grievously needed reforms. The action of Russia at this time puts us to shame. God grant that the conscience of our rulers may be awakened to see the bitter wrong of putting greed of gain and vested interests of individuals before national righteousness.



The Bishop of London and Lord Roberts

BISHOP OF OTTAWA

ALTHOUGH elected on the first ballot by an overwhelming majority, as Bishop of the Diocese of Ottawa, at a special meeting of the clergy and laity called on Tuesday, Right Reverend Dr. G. Thorneloe, Bishop of Algoma, has not yet decided to accept the charge. The meeting was adjourned to November 26th. The whole Church in Canada will rejoice at the result of the election, and hope that Bishop Thorneloe may decide to accept.

PRAYERS FOR THE DEPARTED

THE following prayers have been authorized by the Bishop of Fond du Lac. We reproduce them, hoping they may be of help and interest to our readers:

"O God: Whose nature and property is ever to have mercy and to forgive; Grant that the souls of Thy servants who have died in battle may obtain pardon for all their sins and the joys of everlasting life; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reignest one God forever and ever. *Amen.*"

"Let the prayers of Thy people, O Lord, we beseech Thee, be profitable unto the souls of the faithful departed, that Thou mayest deliver them from all their sins and make them partakers of Thy redemption; through Jesus Christ our Lord, who livest and reignest with Thee and the Holy Ghost, one God, forever and ever. *Amen.*"

WHAT DO YOU THINK?

NOT very long ago a man of thought said that the present war would affect every person in Europe and North America to the point of suffering. He was referring to the death roll to begin with, to the huge host of friends and relations bereaved through the battlefield, to the economic loss and disaster, to the poverty, and lastly to the blow dealt to the ethics of civilization. When the war is over a generation will not see the end of its results, and two or three generations will not suffice to accomplish national recovery. So it is a natural question that heads this column. We have heard some answer, "It is very inconvenient. I was going to Europe next year and now that is all spoilt." This is the reply of the thoughtless, the selfish, the material mind. To such what do rolls of honour matter, or death, or liberty, or shame? But what a reflection upon our boasted civilization, our Christianity, our common humanity. Yet there are not a few people to-day to whom the war is nothing more than a horrible inconvenience, a hindrance to the development of their business, a check upon their ordinary manner of living. Before the souls of the dead as a tribunal, what an awful judgment they would have to experience; better that they should fall into the hands of God, who may plead for them that they know not what they do. Then there is another answer, "This war is too dreadful for words, I have two sons at the front." Poor mother, how we sympathize with her, how we feel proud of her that she has let them go at the call of the country and duty! Yet there is a wider outlook than even hers, a vision that passes beyond the ken of a mother's gaze as she kneels in prayer to the All-Father and only sees her boys lying in the trenches, or facing death in the field of honour. There is the answer, "I would try and think of it as God, even my God, thinks of it." The all-wise, and yet the all-loving, the all-holy and yet the all-merciful; the Creator and yet the Redeemer; the Neglected and yet the Illuminator and Giver of life. He sees the cause and also the end. He knows that it is not altogether militarism, nor business greediness, nor ambition, nor lies, not patriotism, nor sense of honour that counts for the long lists of casualties. It is for Him the old cry, "What have I done unto thee, wherein have I wearied thee?" God passing out of the sense of recognition of His people, first through a little carelessness, then a little freedom, then materialism, then pride, the very pride of the devil, which claims to be as great and as good as God, and to know both good and evil. Finally, the succumbing to the logic of temptation. "Thou shalt not surely die," and man is free to advocate his own interests in any way that seems good to him. And because God made man with a free will He has to suffer as He views the steady onward march of retribution. Man forgets God, and soon he forgets his fellowman, and the weaker must go to the wall, and in the place of God there must be a superman, and might becomes right. It would seem as if we were describing only one nation in the war. Not so, the only difference is that nations do not progress at the same rate towards the devilish pride of intense selfishness. All nations have come short and so all must suffer and are suffering. The materialistic peoples will suffer financially, the proud will be humiliated, the neglectful and careless will be disciplined. Therefore, each individual who seeks back to God, or seeks more complete submission to the will of God, is helping to put things right, is labouring for peace. It is a blessed thing, is it not, that for those who sit at home and wait, there is a place in the conflict of good and evil, there is a battle to be fought and won, not on the field of honour, but at the foot of the throne? We have our share in putting things right and we can assuage the pain of the Almighty by our prayers and conduct.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CALVARY MISSION SILVERTHORN

To the Editor:

Sir,—I was glad to notice in a recent issue of CHURCH LIFE a reference to the commendable efforts of the working men of Silverthorn who, by their own free labour, are erecting a simple but commodious church hall with a chancel screened with movable doors in such a way that the building can be used both for religious and social purposes. A mistake, however, was made in your report which may cause some misunderstanding. The lot, instead of costing only $124, is priced at $1,500 and it is estimated that the lumber, etc., will amount to at least $600. Towards all this various generous subscriptions have been made, notably by St. Alban's Cathedral, St. James' Cathedral and St. Simon's. This is an unfortunate time to ask for further financial assistance, and what I am writing about just now is to beg all the gifts I can for furnishing the interior which we hope to have sufficiently finished for use in a few weeks' time.

With sympathetic support just now it should only be a few years till "Calvary" Mission becomes as fully developed and as strong in sound Churchmanship as has St. Chad's at our Earlscourt end. They are both the same type of people who in their own little homes on their own little lots are solving in their own way one of the big social problems of to-day, the prevention of slums and the decent housing of the working people. They deserve the best of the Church. A. J. REID.

946 St. Clarens Ave., Toronto.

"ALL SAINTS" AND "THE HEREAFTER"

To the Editor:

Sir,—Your article on "Prayers for the Dead" is admirable, and one feels thoroughly in accord with the allusion to the lack of all mention, in the Archbishop of Canterbury's Form of War Intercession, of that part of the host that have crossed the flood, and that part that are crossing now, as being "a blot upon the comprehensiveness of the Catholic Church of God." It is so strange and incomprehensible that the greater number of our Fathers in God, so seldom favour Catholic doctrine and principle, while giving a ready adhesion to all that is purely Protestant; and if it were not for the faithful few, thank God! now yearly increasing in numbers, long ere this German theology would have prevailed, and Unitarianism have been triumphant.

With regard to your article on "All Saints" and your correspondent's, Regd. Cain Bartel's, letter on "The Hereafter," in the former you write "that they continue to take an interest in the scenes of their earthly life, we know, from the mystery of the Transfiguration," but I venture to doubt that this is so; for Paradise being the period of Purification, although memory must be extraordinarily clear, it would seem that no knowledge of present mundane things could prevail, otherwise there could be no soul's rest there. The fact of Moses and Elijah talking with Christ of the things concerning His Passion, does not seem to prove that they were cognizant of such in Paradise, the very angels in Heaven knowing nothing of this, but only wondering in awe at all that was taking place, and "man was made a little lower" than them; but rather that on once again re-visiting this earth, they became so cognizant by reason of their intercourse with the Saviour. Your correspondent falls into the old error of confusing Heaven with Paradise. Our Lord's words to the dying robber were, "To-day thou shalt be with Me in Paradise," not in Heaven, so Mr. Bartel's contention that "no intermediate state is mentioned" is erroneous; the "hell" of the parable of Dives and Lazarus being also the divided-off part of Paradise, which our Lord descended to, as St. Peter tells us, when "He preached to the spirits that were in prison," after leaving the repentant soul of the robber in the safe-keeping of the upper (so to speak) Paradise. And why introduce the questionable word "aions" as successive purificatory stations, when we have our Saviour's own better expression, "In My Father's house are many mansions," that is "mancials," or resting places, where the soul goes from strength to strength?

To give point to our prayers for the tens of thousands whose souls have hurriedly entered, and are daily entering Paradise, during the past and present appalling weeks, we can pause in the Litany after the words of the suffrage, "Remember not, O Lord, our offences, nor the offences of our forefathers," and can pray silently "nor the offences of our soldiers and sailors recently departed this life"; and in the Prayer for the Church Militant make a longer pause than usual after the words "and we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear," while in the special short Litanies and prayers for use in this our necessity there are ample occasions for both public and private intercessions for the departed. We want to use sanctified common sense in these matters, and be no longer hide-bound by Protestant shibboleths, and as God orders all for the best, so from this inhuman conflict, resulting from philosophic teaching based on the shifting sand of a loose destructive theology, will come, in the near future, a stronger Catholic revival than the world has yet witnessed, and then shall men pray without restraint, and from their hearts and consciences. OWEN BULKELEY.

Bishop Mills' Memorial Church,
Vancouver, B.C., Nov. 3rd, 1914.

THE HEREAFTER

Montreal, Nov. 7th, 1914.

To the Editor:

Allow me to add to my communication on "The Hereafter," published a few weeks ago, what I should have stated to be explicit, that in our Lord's teaching as to their being no intermediate state between heaven and hell, I had reference to the far hereafter—after judgment. The question was really whether, because God's mercy endureth forever, the door of repentance would ever be closed by earthly death. Some maintain that the soul, awakening to fuller consciousness and opportunity after this life of the flesh, is to be allowed in the near and far hereafter to render itself more capable of dwelling with God, that He may be all in all; and this despite the mould our wills are now forming. Might not this be likened, in the analogy of courts of law, to introducing fresh evidence in rebuttal? Thanking you for this insertion to my previous remarks.

REGD. CAIN BARTELS.

St. Matthias' Church,
Westmount, Montreal.

(*Continued on page* 826)

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.....Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.....Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.....Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.....Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.....Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.....Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE L. WORRELL, D.D., D.C.L.....Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.....Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop
Bishop of Kingston.....Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.....Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.....Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.....Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.....Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

SAULT STE. MARIE

There was church parade for members of the 51st Regiment on Sunday, November 1st, in the Armoury. The public was admitted and the some time skating rink presented a magnificent sight of 1,800 to 2,000 worshippers. The soldiers formed three sides of a square and the clergy, choir and the band, with Mr. A. C. Boyce, K.C., M.P., D.C.L., and Mayor Simpson the fourth. The Rev. W. S. G. Bunbury, B.A., Rector of St. Luke's pro-Cathedral, thanked Lieutenant-Colonel Penhorwood for the opportunity given to him in the absence of the Bishop of Algoma to address such a historic gathering. He spoke plainly to the men, especially those of the second contingent, urging them to live pure, sober, God-fearing lives. With General Gordon, with Vickers, with Havelock and many another religious soldier, the new recruit has good company in courageously facing ridicule for Christ's sake.

The band's rendering of the hymns was reverent and, thanks to Mr. Fergusson and members of St. Luke's choir, the vast audience sang together in an inspiring manner. The Lesson was read from Timothy, chapter 6, by the Rev. W. Hardy Johnson, of St. John the Evangelist Church, and the prayers by Mr. J. W. Howes, who has been in charge of St. Peter's Church, Steelton, and is himself a member of the contingent leaving us for the front.

The Bishop has returned to Sault Ste. Marie after visiting Gravenhurst.

The Venerable Archdeacon Gillmor, D.D., has been taking duty at Schreiber for some Sundays. The Rev. E. H. C. Stephenson, M.A., incumbent of Schreiber, is very ill in Toronto. The news is a grief to the many friends of Mr. and Mrs. Stephenson in Sault Ste. Marie and other parts of the diocese, as well as in their own parish. We pray for his speedy restoration to health and work.

St. Luke's Pro-Cathedral

After Evensong on Sunday, November 8th, there was a sacred cantata rendered by the choir for which all the congregation remained, entitled "A Joyful Thanksgiving," by Caleb Semper. Soloists were Mrs. Davies, Mrs. Lawrence, Miss Chennells and Miss Moss, Mr. Waddell and Mr. Haslam. The reverent rendering and the training of the voices reflects great credit on Mr. Fergusson, the organist.

NORTH BAY

"The Open Door" has come of the age of our year and the rector and parish are to be congratulated on their handsome and instructive magazine which has a circulation monthly of over 300.

LITTLE CURRENT

Mrs. C. C. Simpson, wife of the rector of Holy Trinity Church, passed away at her home on Wednesday, November 11th, after a short illness. Bishop Thorneloe conducted a service held in Holy Trinity on Thursday morning, after which the body was taken to Amherstburg for burial.

FORT WILLIAM

St. Paul's

From St. Paul's Magazine we learn that the Rev. R. C. Bartels has taken up work as curate of St. Matthias', Montreal. He was the recipient of presentations before leaving the parish.

St. Luke's

The Patronal Festival was well observed. A daily programme for the octave included sermons from the Rector of Port Arthur, the Rev. E. Pierce-Goulding, and Rev. P. F. Bull, also a conference of teachers, a deanery meeting and frequent opportunities for Holy Communion.

St. Thomas the Apostle

The parish notes tell us that the Rev. A. A. Adams has resigned his incumbency, having been offered and accepted the Church of St. Mary the Virgin at Sioux Lookout in the Diocese of Keewatin.

The Crawford Avenue Mission has made a start for the winter and its first service was well attended. Mr. Polhill is treasurer.

HUNTSVILLE

Rev. Canon and Mrs. Harper, who leave November 16th to take charge of the parish of St. Barnabas, St. Catharines, were met by the members of their congregation at All Saints' Parish Hall on Wednesday evening, November 12th, and formally bidden farewell. Mr. E. H. Flaxman, representing the wardens, occupied the chair, and on behalf of the congregation presented Canon Harper with a purse of gold. In replying the Canon paid glowing tributes to the fidelity of his congregation and the whole-hearted friendship he had met with among the townspeople generally.

CALGARY

We congratulate Bishop Pinkham on the celebration of his seventieth birthday on Wednesday, November 11th.

EDMONTON

On Sunday, October 18th, Bishop Gray visited Wabamum and at the evening service five candidates received the rite of Confirmation at his hands. In the afternoon the Bishop preached at the Harvest Festival service at Rexboro.

A meeting of the Girls' Friendly Society associates and members was held on Tuesday, October 20th, in St. Andrew's schoolroom. Rev. C. Carruthers, presiding, opened the meeting with a hymn and prayer and then spoke briefly on the usefulness of the society. Mrs. Hay, the representative for Canada on the English Central Council then gave a most helpful and interesting address. After the closing service a social half-hour was spent, when refreshments were served.

The opening meeting of the Anglican Sunday School Association was held in All Saints' schoolroom on Tuesday, November 10th, when a large number assembled. The chair was taken by Rev. W. Everard Edmonds, the president of the association, who read an exhaustive paper on "The Art of Teaching." This was followed by a short discussion and a social half hour closed the evening's proceedings.

On Friday, October 23rd, the first service for this season of the Mothers' Union was held in All Saints' pro-Cathedral. The service and address was taken by Archdeacon Webb. At the close five candidates were admitted to membership.

Rev. J. Partridge was inducted as rector of St. Andrew's Church on Sunday, November 8th, by Ven. Archdeacon Webb, Rev. Norman Ashby having returned to England.

Rev. C. A. Bailey has returned to England after four years of faithful service with the Edmonton Mission. Rev. W. A. R. Ball has taken his place as assistant priest at St. Faith's.

St. Peter's is no longer a mission of Christ Church, but a separate parish and the incumbent, Rev. W. H. Davis, is to be congratulated on the rapid development taking place in this portion of the Master's vineyard. A new church will be begun at an early date on the recently purchased site on Muskoka avenue.

KEEWATIN

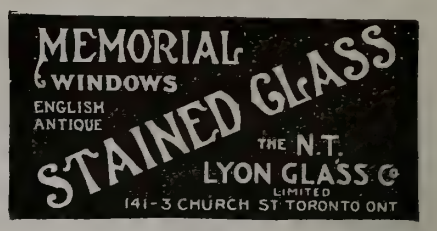
SIOUX LOOKOUT

The induction of the new incumbent, Rev. A. A. Adams, took place on Sunday, November 8th, the ceremony being taken by the Right Rev. the Lord Bishop of the diocese at the morning service, who in an earnest and practical address commended the new rector to the prayers and earnest co-operation of the people. His Lordship also preached at evensong an excellent sermon on the war, basing his remarks upon the words: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." There was a large congregation and the new incumbent and his wife will have the hearty support and sympathy of the whole parish.

Dr. Lofthouse addressed a special meeting of the W. A. on Monday afternoon and congratulated the members on the excellent work done in the past and wishing them God's blessing in their future work.

KOOTENAY

The Synod has been called to assemble at Nelson, B.C., on November 25th, to select the first Bishop for the new Kootenay bishopric.



MONTREAL

MONTREAL

At a meeting of Synod held on Tuesday, November 10th, a resolution was passed urging the wardens of the Church missions to collect all monies due to the Synod and remit them at their earliest convenience. The treasurer presented his quarterly statement, alluding to the smallness of the mission fund receipts. Rural Dean Seaman reported the loss sustained by one of the missionaries by the drowning of his horse and $50 was granted by the Synod to the purchase of another. The Bishop was in the chair.

NIAGARA

HAMILTON

The Hamilton Rifle Association paraded on November 8th for divine service in the Church of St. John the Evangelist. There was an attendance of about five hundred. The sermon was preached by the rector, the Rev. Canon Daw, taking as his text Ecclesiastes 4: 28—"Strive for the truth unto death and the Lord shall fight for thee."

The rector of St. Luke's Church, the Rev. E. N. R. Burns, M.A., has been seriously ill with heart trouble. There is little hope of his being able to return to his work for some months.

The new parish of St. Stephen's Church, Mount Hamilton, is making rapid strides since its separation from Holy Trinity, Barton. It sorely needed a resident clergyman. The building is now too small for either Sunday School or church. The Rev. Mr. Samuel has won all hearts.

The Bishop has visited the parishes in the Deaneries of Haldimand, Wellington and Halton, holding confirmations. At Harriston he officiated at the re-opening of the church after restoration and at Hornby he consecrated an addition to the burial ground.

All the vacancies in the diocese, it is understood, have been filled, except the Mission of Erin, which needs a young unmarried priest, there being no parsonage.

Several exchanges are likely to take place amongst the clergy within the next few weeks.

St. Philip's

In view of the great loss of life during the war a weekly celebration of the Holy Communion is being held in St. Philips' Church, the service having special reference to the departed. This celebration, which is in addition to the two already being held during the week for intercession, began on All Souls' Day and is being continued every Monday at 7.30 a.m.

GUELPH

The second conference of church-workers in the Archdeaconry of Wellington and Halton was held in this city on Wednesday and Thursday, November 4th and 5th. Prominent among those who addressed the various meetings were the Archdeacons of Montreal and Toronto and the Rector-designate of Christ's Church Cathedral, Hamilton. The presence of these and other well-known leaders in various departments of the Church's work lent great interest

to the gatherings, all of which were well attended and highly profitable. The W.A. conference began with a celebration of the Holy Communion in St. George's Church, the celebrant being Archdeacon Davidson, assisted by the Rural Deans of Wellington and Halton. The Ven. G. F. Davidson preached the sermon. After the service the women convened in business session, while the clergy of each deanery met also for the transaction of business.

The W.A. delegates held an open meeting in the afternoon. Greater interest was secured by the presence of the Diocesan Board, which was induced to meet at Guelph in November instead of at Hamilton. Papers were given by the following:—Miss Woolverton on "Bible Study"; Miss Jacob, on "The Stranger Within Our Gate"; Miss Addams, Toronto, on "Missionary Libraries"; Miss Ida Bull, on "The Life of a Hindu Widow"; Mrs. Hobson, on "Our Responsibilities"; Miss Trent, Nagoya, Japan, on "Some Women of Japan."

In the evening a service was held in St. George's Church at 8 o'clock. An excellent sermon was preached by the Ven. Archdeacon Paterson-Smyth.

Holy Communion was celebrated in both St. James' and St. George's on Thursday morning.

After matins the clergy of the two deaneries, with some visiting clergy from the neighbouring deanery of Waterloo, assembled in the Rectory and were briefly addressed by the Archdeacon, who introduced Dr. Paterson-Smyth. The latter took as his subject, "The Soldiers who have died in Battle," which easily led to a consideration of the fate of the departed.

The annual Sunday School Convention held both morning and afternoon sessions on Thursday in St. James' schoolroom. Papers were given by the following:—Miss Emma Brown, Oakville; Rev. R. A. Hiltz, B.D.; Rev. R. F. Nie, B.A., Palmerston, and S. Silcox, Esq., B.A., D.Paed., Principal of the Normal School, Stratford.

At eight o'clock a public meeting was held in the same place at which the speakers were the Rev. Derwyn T. Owen and the Ven. Archdeacon Cody. The topic of the evening was "The Present Distress of Nations and its Challenge to the Church." This called forth most inspiring addresses from both speakers which were very informing and helpful toward getting a better viewpoint of the present crisis. The meeting was a fitting climax to a long-to-be-remembered convention.

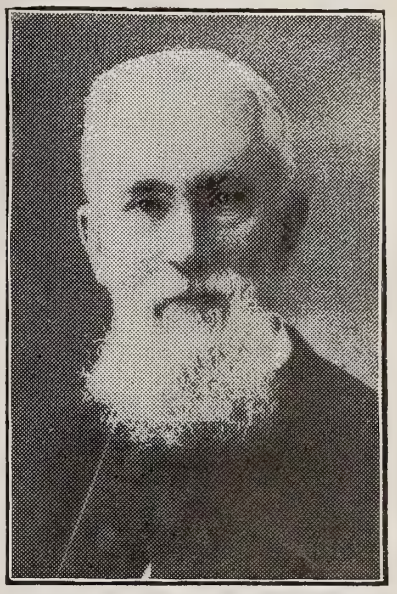
QUEBEC

The Rev. Albert Stevens, Rector of Coaticook and Rural Dean, suddenly passed away in Montreal on November 12th in the Royal Victoria Hospital. Further news than this has not yet been received. Rural Dean Stevens was a priest of long standing in the Diocese of Quebec and one who fulfilled the duties of the priesthood with unfailing devotion and faithfulness and thereby inspired in the minds of all who knew him a deep respect for the office he bore. His example will be greatly missed in the diocese. May eternal rest be granted unto him.

IN MEMORIAM

BISHOP DUNN

News has just been received from England announcing the sudden passing away, on board the S.S. Hesperian, of the Right Reverend Andrew Hunter Dunn, fifth Bishop of Quebec, on the night before the vessel arrived in port at Liverpool. It will be remembered that Bishop Dunn resigned from the See of Quebec on the Feast of All Saints and on the following Thursday, the 5th of November, sailed for England. The news was hardly unexpected as the health of the Bishop had been badly broken for some time past, yet so late as the Sunday before he sailed he assisted at the Cathedral service in Quebec and at St. Michael's Church, Bergerville. Nevertheless, news of his sudden departure will be received with deep regret throughout the diocese. Never did a Bishop give himself more ungrudgingly to his diocese and he strove to the very end to be a true chief pastor to his people. The city of Quebec will miss him especially. He was honoured and respected by all classes and in a city which was almost wholly composed of a Christian community under the rule of the Bishop of the Roman Communion, he bore himself with true dignity in maintaining his office as Bishop of the Anglo-Catholic Diocese of Quebec. Also all through the country his loving interest in and generosity to all the congregations endeared him to the people. Throughout his whole episcopate a marked trait of his character



The Rt. Rev. A. H. Dunn, Late Bishop of Quebec

was his deep devotion, which showed itself in all his episcopal ministrations, and more especially when he approached the altar to celebrate the Holy Eucharist.

The funeral takes place on Tuesday, November 17th, at All Saints' Church Clapham, London, England, of which the Bishop's son, the Rev. Alex. Dunn, is rector. A requiem celebration of the Holy Eucharist will be held at the Cathedral of the Holy Trinity in Quebec on Tuesday morning the same day.

May God give rest and refreshment to his soul and make him to be numbered amongst the great company of holy bishops of the apostolic line who from the first ages have been acceptable unto the All Holy One.

ONTARIO

Mr. Arthur Mills, the only son of the Bishop of Ontario and Mrs. Lennox Mills, has volunteered for the front.

The Rev. W. E. Kidd, of Napanee, will go to the front as a regimental chaplain.

Rev. H. D. Peacock, Rector of South Sandwich, is going to the front as a lieutenant in the Western Ontario battalion of the second contingent.

KINGSTON

There was a grand church parade of the volunteers for the front held on Sunday, November 8th. Over 1,000 attended the service in the Armouries. Rev. W. F. FitzGerald was the special preacher.

AMELIASBURG

The congregation expect to have their new church completed about the first of December, when it will be dedicated by the Bishop of Ontario.

LEEDS RURAL DEANERY

The autumn meeting of the Rural Deanery of Leeds was held in the parish of Lombardy on the third week of October. In spite of the difficulties of transportation there was a very good attendance of the clergy and a very interesting meeting resulted. The congregaton turned out very well for the evening service, when the Rev. Hillyard Smith delivered an excellent sermon, while at the Holy Communion next morning a number of the parishioners availed themselves of the opportunity.

Papers were read on the subject of the narratives of the Resurrection in the New Testament and reviewing some recent books. This arose out of the connection with the Central Society of Sacred Study, the deaneries of Leeds and Grenville forming a reading circle in the Ontario branch. One paper was read by Rev. L. E. Davis, of St. Paul's, Brockville, the other by the Rev. R. P. D. Hereford, of New Boyne and Lombardy, and a most interesting discussion followed on points raised.

Reports of parishes were in every case encouraging and made it seem probable that in spite of financial troubles and the claims of war funds the sum raised in Leeds would be more than in other years and come close to the full apportionment. In some of the distinctively country parishes the duplex system of envelopes was favorably reported upon.

The next meeting will be held either at Lyn or Brockville towards the end of January.

BROCKVILLE

ST. PETER'S

An Adult Bible Class of men and women on organized lines, as recommended by the S. S. Commission, has recently made an encouraging start. The men are taking hold with much interest. The first subject of study is a general survey of the books of the Bible.

There is also a young men's organized class which will soon complete its third year as a district organization. At the annual supper about thirty young men took part. It is worthy of note that eight of this class have gone to the front, though several of them enlisted elsewhere, as they had left Brockville. Two others volunteered but were not passed.

A list of those from the parish or connected with families in the parish who

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are in the regular army or who have gone with the contingents has been posted in the church porch. Special services of intercession have been held three or four times a week, with a special celebration of the Holy Communion one week-day morning. Almost all the officers who went from Brockville belong to St. Peter's parish.

St. Alban's School, Brockville, which is connected with this parish, and of which the rector is chaplain, has sent a large contribution of old boys to active service, several being in the navy. H. Eliott, of Ottawa, brother of a present student, has been mentioned in despatches and also been seriously wounded.

OTTAWA

W. A.

Miss Low presided at the November board meeting for the first time since her election. Fortunately her election took place before the General Executive, so Ottawa was able to be represented at the meeting held in Montreal and thus be in a much better position to cope with the many appeals. The service of the board meeting was taken by the Rev. C. L. Bilkey, of St. Luke's Church, Ottawa, and his address was on "The Progress of Christianity in the World." Surely mission workers have every right to be optimistic!

The appeal from Moose Fort, whose school was destroyed by fire, met with a response of $25 from the Extra-Cent-a-Day Fund.

Miss Macnab requests that the "kiotas" for Tarn Taran, India, be sent to her by December 1st. Much sympathy goes out to Miss Macnab in her mother's serious illness.

Miss Whiteaves appeals for gifts for a Christmas tree for the poor foreign children in the city (Ottawa). Gifts may be sent to Miss Whiteaves, 238 Waverley street, Ottawa.

Most successful deanery meetings for the women's and girls' branches of Ottawa have been held. Mrs. Lauler, of St. George's, is the new deanery secretary for Ottawa, Mrs. Holmes' resignation being received with deep regret.

Ottawa diocese is proud to possess a missionary of her very own, Miss LeRoy, of Hay River, formerly of St. Matthew's, Ottawa, for whose salary the diocese has become responsible.

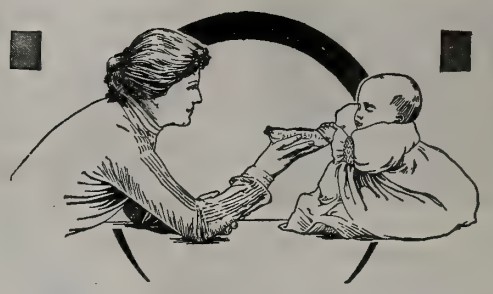
The convenor of literature notifies all branches that "India Awakening" is in the library and also "The Honourable Little Miss Love," and "Pastor Hsi."

The junior secretary has been very active, having visited Carleton Place and Fitzroy Harbour and in town addressed St. Matthew's Juniors and St. Barnabas' Girls'.

A. Y. P. A.

The Local Council of A. Y. P. A. Ottawa, has commenced its monthly meetings and elected its officers and executive for the ensuing year. An interchange of visits has been arranged between all local branches and these are doing splendid work and forging ahead with a good season's programme.

A very successful At Home for all branches was held in Lauder Hall. Christ Church Cathedral, on November 10th, with Rev. C. L. Bilkey, of St. Luke's, in the chair. A long and varied programme of vocal and instrumental music was given by the members. Afterwards refreshments were served. There were 275 members present. The following clergy graced the meeting with their presence:—Rev. I. Lenox Smith, Rev. J. H. Dixon, Christ Church, Cathedral; Rev. Canon Read, St. Luke's; Rev. E. A. Anderson, St. Matthias'; Rev. W. B. Morgan, St. Matthew's; Rev. G. Snow, All Saints', Westboro. Rev. J. G. Lindsay, of St. George's, and member of Dominion Executive, were prevented by indisposition from attending.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SMITH'S FALLS

In the second contingent leaving here recently for the front there were many members of the Church and on the morning of their departure a special celebration of the Holy Communion was held at 7.30, which a number of them attended with the officer under whom they have been training for some weeks.

The daily services and frequent celebrations are increasingly well attended.

RUPERT'S LAND

ELGIN

St. John's

His Grace, the Archbishop, paid an episcopal visitation to this parish on the Feast of All Saints. There was Morning Prayer, Confirmation and Holy Communion in the morning and Evening Prayer with sermon by His Grace at night.

The morning services were most devotional and impressive, twenty-three candidates being confirmed, a good proportion of whom were young men who had delayed receiving the rite in earlier years.

His Grace was the celebrant at the choral celebrations that followed and it was a cause of deep thankfulness to see friends and newly confirmed, some seventy in all, by far the largest number in the history of the parish, awaiting the Holy Sacrament.

The choir is now under the direction of Miss Annie Weiss, late vocalist of Winnipeg, and the services were rendered with great beauty and precision. His Grace was pleased to remark the services would be a credit to any of the city parishes. Overflowing congregations attended all services.

Five young men of this parish have left for the front. They were given splendid testimonials of esteem on their departure.

WINNIPEG

The wardens of St. Margaret's Church announce the appointment of the Rev. F. W. Goodeve, M.A., of Stonewall, Man., as vicar in charge of the parish for one year from November 15th. Mr. Goodeve comes to take charge of the parish which has for some time been temporarily vacant owing to the rector having gone overseas with the first Canadian contingent as chaplain.

SASKATCHEWAN

The Rev. H. A. Clark, of Manville, is detained in England for a while longer in order to enable Mrs. Clark to recover from a recent operation, which was found necessary.

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WILKIE

The Rev. George Wright has declined an attractive call to the United States.

UNITY

A branch of the W.A. has been organized, marking another step forward in the work under the direction of Rev. F. P. Shorto. A branch of the Canadian Patriotic Fund was also started in the town. Mr. Humphrey, churchwarden, being made president.

SASKATOON

The Rev. G. N. Finn, M.A., has reconsidered his acceptance of St. George's and it is expected will take up work in the city of Edmonton.

HUMBOLT

The Rev. J. Whiting has been asked by the congregation to reconsider his resignation. The vestry has been reorganized.

TORONTO

The Bishop spent Sunday, November 15th, in the Mission of Gore's Landing and Perrytown, at which latter place he opened and dedicated the new church. From there the Bishop went to Port Hope to attend a conference of the Archdeaconry of Peterborough, delivering a missionary address in St. Mark's Church, Tuesday evening, returning to Toronto for Convocation at Trinity College on Wednesday, and Confirmation at Port Credit on Wednesday evening.

TORONTO

A.Y.P.A. Presidents' Association

This association, which comprises presidents, vice and past-presidents of local Anglican Young People's Associations, held its annual meeting Wednesday evening, when a most successful season was reviewed. The increased interest in the meetings and forward steps towards better organization has resulted to the benefit of all local branches. An inspirational rally was held last February, a combined excursion to Niagara Falls in July, besides considerable extension work undertaken under the direction of Mr. F. S. Lean's extension committee. A closer feeling between branches is a direct outcome of this work, every branch being visited during the season. The large number of Toronto delegates to the Dominion convention at Kingston in August was also the work of that committee.

There is now in hand an employment scheme for lady members in need of assistance, which has been enthusiastically taken up by many branches and which should do a share towards alleviating distress this coming winter. In this connection an appeal is made for assistance, particularly in the finding of employment, even a few days sewing, etc., here and there which, with but little trouble, can be provided to members of the various congregations.

The elections resulted as follows—: Chairman, Mr. Herbert Bright, St. Aidan's; vice-chairman, Mr. A. E. Lanning, Trinity East; hon. secy., Mr. G. Spencer Bate, 7 Elm Grove ave.; treasurer, Mr. D. Robinson, Ascension; chaplain, Rev. John Hodgkinson, Holy Trinity; committee—Messrs. R. H. Dougherty, St. Matthew's; F. S. Lean, St. Alban's; Frank Thomas, Christ Church; Wm. Stevens, York Mills; extension committee—Mr. H. G. Butler, St. Anne's.

St. Mark's

The new organ recently installed by Messrs. Edward Lye & Sons, of Toronto, was formally opened and dedicated on Thursday evening last. It is a very fine instrument and is fully up to all expectations in appearance, mechanism and tone and the congregation is greatly pleased with it. At the opening Mr. E. W. Phillips, organist of St. George's Church, was the solo organist, while the choir of St. Mark's gave several special numbers. The dedicatory service was conducted by Archdeacon Ingles, the former rector, assisted by the rector, Rev. W. L. Armitage.

The congregation regrets the retirement of Mr. J. H. Perrin, who has been the efficient and untiring organist and choirmaster for over twelve years. Business and other matters prevent his giving so much time and attention to outside work. He has been succeeded by Mr. Thomas Nicholls, who is proving very acceptable and painstaking in his work.

Rev. S. E. McKegney, formerly of St. David's, London, has taken up his work as assistant in this parish. Having been trained as a teacher and having also been assistant secretary of the Church of Ireland's Young Men's Society, he is eminently fitted for Sunday School and other parochial work. He and Mrs. McKegney will occupy the new residence in St. Mark's Parish House.

The Women's Guild will hold their annual bazaar the first of December.

Rev. L. A. Dixon, of Calcutta, India, son of Rev. Canon Dixon, has been appointed chaplain to one of the regiments which have left, or are leaving India to go to the front.

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Letters to the Editor

(*Continued from page* 821)

PROTESTANTISM AND GERMAN BRUTALITIES

To the Editor:

Sir,—Your leading note, "Made in Germany," in your issue of November 5th, should not be allowed to pass uncriticized. Surely there is one thing we may all have faith to hope will be the result of these conflicts in which the whole world, Christian and non-Christian alike, is at present involved, namely, that it will clear our minds of much cant and also of much of our cheap self-righteousness and self-deception.

If we are fighting for anything that is worth while we are fighting for the ideal of freedom, that every nation may be allowed to go its own way in peace as long as it leaves other nations alone. The German military spirit represents in world politics what Rome stood for in the religious world when Luther's rebellion arose, the ideal of universal compulsory conformity to German civilization and culture.

Let us give the Germans all the credit that is due to them. They have done much to free man from the cramping influence of first a mechanical, institutional Romanism, and then a materialistic, dogmatic Protestantism, and now their leading thinkers have arrived at the true conclusion that the present attempt we are all making to serve God and Mammon at the same time, is impossible and a denial of Christianity. Unfortunately they have made the mistake of repudiating Christianity and have openly thrown in their lot with Mammon, but the logic of their thinking should help to throw a flood of light upon our own attempts to carry on the same God and Mammon partnership in our own political, social and industrial relationships. The risks of freedom are ever great, but the fact that certain Germans have renounced Christianity and led their nation astray cannot be justly charged to German Protestantism any more than all the social horrors in our midst can be charged to Anglican Christianity.

W. F. Clarke, M.D.

A PRACTICAL SUGGESTION

Pilot Mound, Man.,
Nov 1st, 1914.

To the Editor:

Dear Sir,—By this time many of the choir copies of our Canadian Book of Common Praise will present very worn covers. A practical way of repairing these is to back them with surgical adhesive plaster, the kind that sticks without heat. The best plaster is the oxide of zinc adhesive plaster, which is also the most expensive. I recommend country choir masters to take their worn copies to one of the local medical men. Doubtless he will do it for nothing and so the books will get a good-looking new backing in the cheapest way.

H. M. Speechly.

DIOCESAN ORGANIZATION

To the Editor:

Sir,—I am one who believes it is better to have a thing out, if it bad or weak, with a view of curing it, rather than, for the sake of the looks, smoothing it over.

Has the spiritual power gone out of our diocesan organizations?

(1) A lay reader, graduate, writes a heart to heart letter at the beginning of the holidays, end of June, in regard to his newly formed desire for ordination. He receives a reply that his case will be considered by the ordination chaplains. Nothing further happens, and in October he writes again and receives a printed list of subjects for deacons' orders, together with the date of examination next month and a request for a sermon on a certain text.

If this is the way such cases are handled, I am not surprised at the situation we find ourselves in. I only ask is it the result of too much or too little organization?

(2) A newly ordered deacon is sent to a remote country parish, where only very occasionally he can, by exchange, arrange to receive his afternoon or evening Communion. Is this the way to recruit a sound, learned, spiritual priesthood?

(3) In an important wealthy town parish, where our one Church was very responsible and strong, the invalid rector, after three years' illness, passed away at Easter. The parish is still vacant.

Without reflecting on the excellent assistant, one may ask, is this statesmanlike, is it even right?

Bobcaygeon, Ont.
November 9th, Edmund Greaves.

SUNDAY SCHOOL LESSONS

To the Editor:

Dear Sir,—Please allow me space in your paper for a word or two of enquiry concerning the series of Sunday School lessons so generally used—The International Series.

How is it that the Anglican Church has not a series of lessons by some of her own clergymen? Some years ago we had. The writer has been teaching almost thirty years and has never come across a series so badly arranged. All Saints' Day was not noticed at all; instead the Crucifixion was the lesson for the twenty-first Sunday after Trinity. One would have thought that should have been the subject for Palm Sunday.

And for the twenty-third Sunday the Resurrection and the Ascension are appointed—subjects most out of place And as for the Transfiguration, which falls on the 8th of August—a subject that several beautiful lessons can be drawn from—it was not even mentioned this year.

How is it that the clergy do not see that the children are taught more on Church lines and the proper lessons in their proper seasons? Sunday Schools are supposed to have never been better organized than at present. The Sunday School Commission is costing quite an amount, what are they thinking about?

Teacher.

THE GARDEN

"Now in the place where He was crucified
There was a garden." In that sacred spot
The weeping Mary, seeing Him Who died,
Thought Him the gardener, and knew Him not.

Lord, in the place where I am crucified
There is a garden. Oft Thy Feet have trod
Its pathways. There I saw Thy Face, and cried,
"I *know* Thou art the Gardener, dear God."

W. H. M.

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IN thinking over some of the more remote effects of the war, there came to mind an item in the daily papers soon after its beginning, to the effect that because of it great distress would probably be felt among the Indians of the North. Owing to the anticipated decrease in the demand for fur, the trading companies were not prepared to make the usual advances for the maintenance of Indians engaged in the fur trade. This unhappy prospect has however, been averted, or at least alleviated, by the action of the Dominion Government, which is supplying the Indians with wire, twine and ammunition, encouraging them to hunt for food instead of fur, and gaining the co-operation of Provincial authorities in the relaxation of the game laws, so as to extend the season for the shooting of good animals. In this way it is hoped to protect the Indians from real hardship during the season.

* * *

The responsiveness of the Indians to justice and kindness is proverbial and is being abundantly manifested in the present crisis. This is what their history has led us to expect. On Queen Anne's accession, five Indian Sachems expressed the hope that she "would be a good mother and send someone to teach them religion and establish traffic that they might be able to purchase a coat and not go to Church in bear-skins"; at the same time they sent a present of "ten beaver skins to make her fine and one fur muff to keep her warm." This was followed later by the visit of several Sachems to England when, together with an address, they presented belts of wampum to the Great Queen, as a token of the Six Nations' loyalty, while the set of communion plate given them by Queen Anne in 1712 was lovingly treasured by them.

In the American War of Independence, the Mohawks supported the Mother Country, and rather than swerve from their allegiance, chose to abandon their dwellings and property and accordingly went in a body to General Burgoyne and afterwards migrated into Canada.

Personal devotion to the Crown has always entered largely into the Indian spirit of loyalty; many will remember in 1885 when there was some anxiety over the possible defection of particular bands of Indians in the North-West, the declaration of the Chief Piapot and others to be steadfast to the "Great White Mother" as they called the Queen, while in the present crisis not the least touching among the wonderful manifestations of loyalty to the King and Empire and of devotion to our common cause, have been those of our Indian tribes.

From almost every tribe in Canada have come offers of men and money, as "a tangible expression of the Indian's desire that Great Britain may ever remain the guardian of the weak and the arbiter of the world's peace." Could anything be more finely or more truly said as a tribute to the nation that has honestly striven to do justice and to love mercy in its dealings with others?

The Blood Indians again, in voting a gift from the funds of their tribe, asked that it might be considered "a token of the pride they have in their county, their King and their government." The various tribes have contributed about $13,000 to the war funds; many of the Indians have asked to go to the front; others are serving with their local regiments, and some as members of the first contingent are now at Salisbury. The Timiscaming Indians designated their gift towards "alleviating some of the misery caused by the war, especially throughout the Belgian country," and the earnest desire of all is to help in the cause in which "our great Father the King" is engaged. A pretty touch is supplied by the children on the Gibson Reserve who made handkerchiefs for the soldiers, marking them "G.R." and "hoping the soldiers would understand what G.R. stood for." One little boy wrote [quoted in the W. A. *Leaflet*].

"Dear Soldiers—We made some handkerchiefs for the soldiers and we are going to send them to you, and so I hope that the British Army will win the victory and I hope that our soldiers will all come back safe, and we hear that so many are dead and suffering, so I am very sorry for this war is going on. So I hope that the drummer-boy will get my handkerchief." And in a post script he says, "I am a Canadian boy, I will stand for my flag." While a little girl's letter adds a fresh touch, "We pray for you at school, we are going to send you some maple leaves."

* * *

Those who live among the Indians to teach and help them, generally grow much attached to them on account of their teachable, responsive, grateful dispositions, and their faithfulness and obedience to what they have learnt. Through the kindness of a W.A. friend who is particularly interested in them I have been given some extracts from letters brought out by the spring and summer mails from Mackenzie River and received in September by a former member of the diocese. The Bishop came out to Edmonton in the boat that brought these mails, his intention being to attend the General Synod in Vancouver, the postponement of which as well as the news of the outbreak of war, he only heard on his arrival at Athabasca Landing.

One letter, from the Hay River school, tells of a distressing epidemic of la grippe, from which all happily recovered, though there had been many deaths from it in other trading posts; also of the excitement caused by the breaking up of the river in April, when the water rose so high that everything in the mission ground was floating. "Towards midnight it went down, but about 2.30 a.m. we were wakened by C——, and looking out saw the water nearly to our door and the school surrounded by ice and water. Mr. J—. and Mr. M. sprang out of bed into a few inches of water. The village people were screaming and running wildly in every direction looking for higher ground, and the noise of their cries, mingled with the roar of the water and the crashing and grinding of the ice, was awful. But the danger is past, for which we are very thankful."

This shews the very real need of the new school, which is to be built upon higher ground. Another letter speaks of the men and boys going 30 miles down the river to get logs for the new building ready to float down in May; it also gives a bright account of the Easter services and of the half dozen pots of flowers, carefully treasured through the winter, "in which we felt a greater pride and satisfaction than we could have felt even in the magnificent decorations of St. Paul's, Toronto. The Easter offertory amounted to $175.00, and the July collection to $181.00, the best we have had yet."

Still another letter describes the arrival of the steamer from the North, which aroused them at midnight to land seven new pupils and a young Eskimo married couple, brought by a missionary from the Arctic coast in order to be taught. The Bishop too was able to spend a week at the school, when he had the happiness of confirming fourteen.

* * *

Most touching and deeply interesting in its significance is a letter from Fort Norman, written by a young Indian mother whose knowledge of English was gained at the Hay River school eleven years before. I copy it exactly as written:

"I'm writing a little leter to let you know that we ar not well. My brother and farther and little girl too dead befor New Year, and my farther brother too dead befor Christmas. I will not forget my bible and my pray. My heart is very sore. I lost my friend, my farther and brother, and little girl. God toke away from me. (You) will not forget to pray for me. (I) like to see Mr. lucas" (she means the Bishop) "in spring if God kepe me. My huspen did not kill a moose this time and marten to ; he kill 4 red fox, 2 link and 1 mink . . . I'm well but lost my girl, so my heart is sore. Good-bye from you friend—Eliza."

The recipient adds, "All who read this letter will rejoice to know that there is now a resident missionary in Fort Norman once more. A native catechist had been in charge for four years."

* * *

The history of the Church in Canada is full of illustrations of Indian responsiveness to teaching, here is a striking item: "On the Bishop's visit he had to shake hands with 700 Indians, who were all adherents of the Mission and many had come . . even 100 miles to meet him. The Church (at Lytton) was thronged by hundreds. After one of the services, four catechumens were received, one of them a formerly notorious sorcerer, steeped in crime. He was grey-headed and on his knees, in the presence of the people, he confessed his sins, renounced his errors and

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expressed penitence. As each was received, the whole congregation rose and sang in their own tongue the Gloria Patri. In the evening after the catechising, the chief rose to speak. He said the people had not answered well. They knew much more. He would speak for them and tell what they knew. He then with real eloquence and graceful and expressive gesture, told the sacred story. He began with the Fall, mentioned some leading facts of the Old Testament; spoke of the love of God in sending His only Son, and then gave a description of the life of Christ, who had sent His Apostles to preach the Gospel to all nations. Then addressing the missionaries he said, "you are come to us because God has sent you. You have brought us the knowledge of the truth. We shall never be weary of hearing God's Word."

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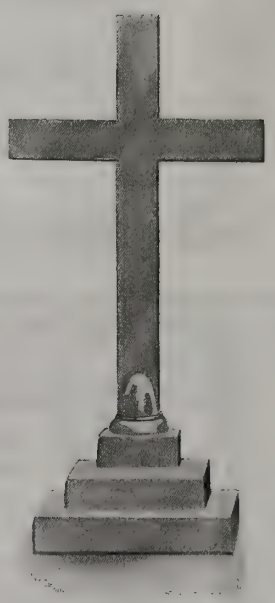

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The Week

ANOTHER season of Advent begins on Sunday with its message of preparation for the coming of the great Judge, and in fact of preparation for all the four last things—death, judgment, heaven and hell. This year we scarcely need the Church's special season to make us think of death, for the stern Reaper is gathering a harvest of such overwhelming magnitude that even the most indifferent cannot remain unaffected. After death comes the judgment; of that perhaps even yet we would rather not think. A phase of the superficial philosophy of the age has tried to deprecate any consideration of the life beyond; our concern, it says, is to make the best we can of our life in this world, the future is not our concern, let it take care of itself. But the Church always wise with the wisdom of the ages and the wisdom that comes directly from the indwelling presence of the Holy Spirit, has provided the special season of Advent with a special message—"Prepare to meet thy God." And after all the preparedness is the one thing that really matters. It is not important whether the summons comes in the hush of a quiet home, amid the noise and din of a mighty battle, or at the sound of the last great trump. Issues turn on "what we are" not on "what we shall be."

Advent

A RECENT issue of *Church Times* gives an account of the Archbishop of Canterbury preaching on All Souls' Day to a large mid-day congregation at All Hallows', Barking by the Tower, London, on the occasion of the dedication festival of the Church. His Grace spoke at some length on the duty and function of the Church in bringing comfort to the bereaved, and also spoke of the natural instinct which led people to pray for their loved ones who have passed within the Veil. He referred to the fearful toll of death taken by the war. Never were there so many homes in mourning, and from them often went up a bewildered cry spoken or unspoken. That cry did not, he thought, mean unbelief. There was no lack of faith or courage. Rather, people were sent to their knees in reverent trust in God as their help in trouble.

Prayer for the Departed

Proceeding, he said we needed to be on our guard lest in one who thus reverently and trustfully prayed and wondered we discouraged the upraising of the devout soul in prayer for the loved one out of sight.

We were not unmindful of the abuses of later mediæval times. We were aware that on account of them and to avoid the dangers of them, no explicit prayers for the departed were admitted into the public offices of the Church. He had no censure to pass on the men who thus handled the difficulties that faced them in their time. But surely now there was a place for the recognition of the instinctive, natural, loyal craving of the bereaved. The abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who in their Father's keeping still lived, and we might believe, went from strength to strength in truer purity, in deepened reverence and love.

THE members of the social club of a certain parish presented their rector with an insurance policy for $5,000. This seems both a kind and sagacious act. It is kind, for the rector is relieved of one of the strains that tell heavily, namely, how to provide for his family in case of his own death. It is sagacious, for it relieves the parish of what is often a very painful call in the case of a rector's death. Some of us know of the painful trouble of providing inadequately for the family of a clergyman who, if he had been less of a clergyman and more of a man of the world, could have looked after his family interests at the cost of his spiritual duties. Many clergy cannot insure their lives because they do not receive a living wage, and so they exist in a state of anxiety as to the future. The social club which has provided the insurance finds that it entails a cost of about a cent a month on each member, which does not seem a very extravagant price to pay for a very good deed. And think of the equanimity with which subscribers could regard the rector's decease. We can almost hear the comments, "Pretty smart notion, what?"

Insurance

THE *New York Churchman* of November 7th says that a primary place is now occupied by Canada in arguments and work for reunion, that economic reasons are being emphasized, and the movements of population within Canada given as one of the great reasons why Church union is needed; and further, that the Churches are shown to be sacrificing efficiency by continuing their work along the lines of present organization. The article adds that "only denominational pride is keeping open churches of different denominations in communities where there are only enough people to make a scanty congregation for one." It may be that *The Churchman* is referring primarily to the Presbyterian, Methodist and Congregational Churches, as it quotes Dr. A. S. Grant, general superintendent of the Canadian Presbyterian Church, as saying that "the final solution is a united Protestant Church." However we have heard the same line of argument used with regard to the union of the Church in Canada with the other denominations. Economy, expediency, efficiency—these seem to be regarded as cardinal virtues when the subject of Church union is considered. It reminds one of a similar temptation—the expediency of preserving the peace of a continent when there was only "a scrap of paper" to prevent it. But because that "scrap of paper" represented principles dearer than life itself, it could not be set aside even though hundreds of thousands of lives should be sacrificed, commerce checked and a whole continent drenched in blood. It is because we as Churchmen hold the principles of the Church as absolutely vital, as absolutely necessary to the fulfilment of the will and purpose of her Divine Founder, that the speciousness of arguments for reunion on the ground of expediency, economy, or efficiency can never be entertained. Much as we long for the union for which our Blessed Lord longed when He prayed that "they all may be one," much as we as members of the Church realize our shortcomings in quibbling over unimportant and unessential trifles or matters of detail, we must never forget that reunion can never be brought about by the sacrifice of the principles for which the Church has stood for well nigh two thousand years.

Arguments for Reunion

FOR some years there has been a revulsion in religious teaching in which it is much to be regretted the Church was not quite blameless, against what was considered as old fashioned, or to say the least, not modern, in respect to the teaching of punishment and retribution. There has been a tendency to minimize and forget that punishment from God always follows wrong-doing even though repentance has been made and forgiveness sought and obtained. The sins of the fathers are still visited upon the children even unto the third and fourth generation. The justice of Almighty God sees to that. As a case in point of evidence, we recall that it is not so very many years ago since the whole civilized world was stricken with horror at the account of the barbarous way in which the natives of the Congo district were being treated under the rule of Leopold, King of the Belgians. Among the inhuman punishments meted out to these unfortunates we recall that the negro who failed to bring in his full quota of ivory and other treasure, had his right hand cut off. The world has rolled round since then, Belgium has gone on her way, happy and prosperous, but her day of reckoning has come at last. The price is being paid. There is a peculiar significance in light of the above, in the fact that one of the cruelties perpetrated by the Germans against the Belgians which is sticking in the mind of humanity everywhere, be it among allies or neutral powers, is the cutting off of the hands of men and little children.

The Mills of God

Our Old Country Letter

November 14, 1914.

THE Archbishops of Canterbury and York, with cordial approval of the King, have announced that the first Sunday of the New Year is to be observed "as a Day of Humble Prayer and Intercession to Almighty God on behalf of the cause entrusted to our King, our Empire, and our Allies, and on behalf of the Men who are fighting for it on sea or land."

When the time draws nearer, the Archbishops will arrange the details and manner of observing this call to prayer, and they state that the authorities of the Roman Church and the various so-called Free Churches will make corresponding arrangements.

* * *

A yearning deep-seated in human nature—the remembrance before God of our beloved dead—has found frequent and urgent expression of late, and in a sermon preached on "All Souls' Day" last week, the Primate alluded to it very beautifully. He referred to the fearful toll of death taken by the war. Never were there so many homes in mourning, and from them often went up a bewildered cry, spoken or unspoken. That cry did not, he thought, mean unbelief. There was no lack of faith or courage. . . But we should be on our guard lest in one who thus reverently prayed and wondered we discouraged the upraising of the devout soul in prayer for the loved one out of sight.

We were not unmindful of the abuses of later mediaeval times. We were aware that on account of them and to avoid the dangers of them no explicit prayers for the departed were admitted into the public offices of the Church. He had no censure to pass on the men who thus handled the difficulties that faced them in their time. But surely now there was a place for the recognition of the instinctive, natural, loyal craving of the bereaved. The abuses of nearly four centuries ago need not now hinder the reverent and trustful prayer of a wounded spirit who feels it natural and helpful to pray for those it would not see again on earth, but who in their Father's keeping still lived, and, we might believe, went from strength to strength in truer purity, in deepened reverence and love.

Commenting on this, *The Guardian* says, "The grave and beautiful words in which the Head of the English Church has acknowledged the need for the recognition of the craving of the bereaved to pray for those upon whom they will not again look on earth, will be read with the deepest gratitude by millions of Church people who yield the fullest allegiance to the Prayer Book. Private prayer is ever free, but it had become impossible that formal recognition of one of the most imperious needs of the wounded heart should longer be delayed by the Church of a people which is voluntarily giving the best of its manhood for a commanding and sacred ideal."

The Church in Honan

Opportunities and Needs in Our Kwei Teh Prefecture

III.—Workers

By THE REV. A. J. WILLIAMS, B.D., Canadian Missionary in Honan

ONE of the greatest needs of our Kwei Teh Prefecture at present is for trained evangelists. When we consider the situation in which we now find ourselves in this respect we are very much reminded of a true story which we read a short while ago. It was by the seaside and some lads were bathing amongst the breakers when all at once a wave larger than usual carried one of them away into water beyond his depth. The bystanders could not swim and stood hopelessly looking on. Suddenly a lad rushed down to the water's edge with a rope in his hand, one end of which was attached to a life-belt around his body. He thrust the loose end of the rope into the eager hands of some of the bystanders and pushed out boldly through the surf, reaching the sinking boy just in time. His own strength was failing, but he turned back towards the shore, expecting the long, steady pull on the rope which would bring him back to life and safety. That pull, alas, never came, for, in the excitement, each had left the rope to the other and all had let go. Two brave little lives were lost just because some one had let go the rope.

A year ago Mr. Ts'ao, the only trained catechist in our entire district, went out to open up new stations. He did splendid work in getting buildings and starting churches, but had to use untrained men to put in charge, except such training as five of them had had for periods of from one to two years at St. Phillip's Catechetical School in Kai Feng. The other men used, to the number of five, are just local men of no special training. Three of the partially trained men have now left us, one resigning and two being dismissed for unsatisfactory conduct. Thus, two of our places are now without workers, with the exception of such work as our colporteurs can do at them, and we are left short-handed at the centre. We have no men trained or in training to fill in these gaps, and worst of all the latest advice is that we shall even have to withdraw from other of our stations if the present financial stringency continues. It rather looks as though some one had let go the rope.

It is needless, of course, to dwell upon the absolute undesirability of placing untrained men in charge of stations. The fact is very patent to all and especially to such of us as have now this situation on our hands in this prefecture. The question then is what are we doing to supply the need presented by the fact of our having eleven stations in this district and only one trained Chinese catechist, namely, Mr. Ts'ao, stationed at Yung Ch'eng. Since St. Phillip's Catechetical School ceased to be we have had two men left in training for future catechetical work, namely, Mr. Wang, at present studying in Hankow American Church Catechetical School and Mr. Ho, being supported at the Presbyterian School, North Honan, by Trinity College, Toronto, Missionary Society. These two will not necessarily be sent to work in this district when they are through their training, but still there is the possibility. It was cheering news to us to learn that negotiations were being carried on with the American Mission, Hankow, to take in some men from this diocese who could go into training for cate hists, but it was rather a disappointment again to learn that their catechetical school would probably only be able to take in men for us at the rate of three a year. As can be seen if the men take only a short four years' course and afterwards are all sent back to this district, which, of course, they will not be, it would still be seven years before all our now opened stations could each be supplied with a trained man. We are sincerely hoping that the American School will be able to take in our men at a higher rate than three a year.

Then the question naturally arises what men have we got from whom to draw, whom it would be worth our while to have trained. There are some in most of our stations who consider themselves to be eminently suitable for the work of an evangelist, but whom no one else would likely consider to be so fitted. On the other hand there are others who are suitable, as far as one can possibly judge, and who would be willing to take up the work if the prospect were opened up for them. It is probably a fact that we could not get the best men except a definite line of action was laid out and a possible future career made reasonably certain. As it is we have now at present fifteen to twenty young men in view at various of our out-stations from whom we could certainly cull eight or ten who would at least be worth a trial. There is certainly a danger with many of these young men that they may regard our religion simply as a teaching which has to do with the head only. They sometimes speak of "learning the doctrine," as though that were the be all and end all of the matter. To bring it home to them that our doctrine is not one of words only, but one which is spirit and which is life is of course most essential if they are to become real fishers of men. But even from the first they are, some of them, not far from the Kingdom of God. We labour on with them in the faith that the Holy Ghost who has led us all our way will also undertake for these and make plain to them the necessary way of man's salvation.

At present we are trying to supply the need caused by the lack of trained workers by arranging for monthly classes to be held in Kwei Teh to which all the workers can come in. Rev. G. E. Simmons comes down from Swei Cheo and together we endeavor to give as much instruction to the men in three days as will last them the rest of the month in teaching the adherents at their various stations. Our own visitations to the stations too, naturally, help to keep the workers more encouraged and give them a little more backbone for their work. These men are doing their best and all things considering are doing very well for the number of our adherents is steadily increasing in most of the stations. Let us not then despise this day of small things and let us not let go the rope but remember these our fellow-workers in their effort to help forward the Kingdom of our Blessed Master. Our great need is for men trained, equipped and prepared for the work of an evangelist and in the meantime we take courage from the knowledge that from of old God has often chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are; that no flesh should glory in His Presence.

THE PRICE OF BLOOD

THE present age has been remarkable for the insistence laid upon the immutability of natural law. It has been used as an argument against prayer, as a plea for the evolution both of the super-Dreadnaught and the superman, as a profound glory of the work of physical and psychical research. Law is in its very nature more or less immutable, and the chief mitigating influence of its asperity is the introduction of the personal element. It is an old and immutable law that whoso sheddeth man's blood, by man shall his blood be shed, and the history of humanity is a commentary upon this law. At the present time we are all appalled by the devastation that war produces, and while we lament the destruction of Louvain, and the poverty that tramps or sinks wounded to the ground as it follows in the wake of armies, yet above all we feel the horror of death, the bloody toll of human lives. Death, in its ordinary routine, does not impress us. We see the hearse on its way to the cemetery and do not even change our light conversation; we hear of great accidents and do not trouble for more than a few minutes over the death roll of hundreds; but war has shaken us out of our complacency, and out of callousness, and one and all are horrified. It is the numbers that shock us, the hundreds, the thousands, the tens of thousands, soon it may be the millions. And it may well be considered that God would thus shock us and make us think of those larger numbers who are done to death as the years roll on, by social causes, by financial causes, by the underlying cruelty of human nature. Thousands are slain every year on the battlefield of sensuality whose victims rot and die in hospitals, asylums, and on the street. Greater thousands become the casualties of business life and development, of the weaker to the wall, of economic supply and demand. Stunted in their growth by poverty, developed as mere machines by trades and factories, sloughed off as scars when too old or too useless, they add to the death roll of those who have died ingloriously on the roll of dishonour. Still we live in days of culture, still we build libraries and museums and picture galleries for those who cannot procure these things for themselves, and at the same time in almost every civilized nation the legislature has to step in with drastic laws to save human life from the depredation of its fellowman. The law of the white slave trade, the law compelling factories to adopt hygiene and safety, the law compelling compensation for injury to life and limb are all bitter commentaries on the guilt that lies at the white man's door when he uses the labours and lives of his own fellow creatures. It would not be an unreasonable statement that many more have died under the stress of economic and social conditions since the Franco-Prussian war, than on the fields of battle during the same period. For these lives we are all directly or indirectly responsible, some more and some less. Whoso sheddeth man's blood by man shall his blood be shed. Is it any wonder then that from north and south and east and west the men are thronging to the great cemeteries of Europe? Are they not, while dying nobly and honourably, at their country's call and need, also paying the price of retribution? Laws are immutable, the mills of God never stand still, and blood still calls for blood. Here, 6,000 miles from the war a mother sits weeping and desolate for the son who went to the war, and died a hero. Why was it necessary? The sins of the fathers are visited upon the children to the third and fourth generation. The mother's son had done no ill, and his end was glorious, but the blood of his brother cried from the ground to the Lord of Sabaoth. Already, as a result of war, men are growing more considerate of others' wants, more appreciative of the humanity of life, more willing to face the human responsibility of life and living, more aware that a growing hardness must give way to unselfishness and to self-sacrifice. It is a bitter way by which to learn, but if mankind will learn no other way, then it must do so by sword and pestilence.

Books and Reviews

The Wife of Sir Isaac Harman, H. G. Wells; Macmillan Co. of Canada; $1.25.

No writer of fiction in England to-day has a wider circle of readers, or a more cultivated audience. Indeed, one has to be cultured to get through some of Mr. Wells' writings. The present book has an opening that is tedious almost to tears. It seems laboured, unreal, and wearisome. But when one has waded through the surf into the open sea of his novel, one is amply rewarded. The writer has a humour which he denies to Sir Isaac whom he has created, and a clever comprehension of a feminine career that leaves one almost wondering whether H. G. Wells is a synonym for Eve. So we cordially advise its perusal, and promise a great deal of pleasure to its readers, but at the same time warn them that at times it will need patience to persevere.

From Longmans, Green & Co.—the following 4 books—London and New York:

A War Manual of Prayer. 6d. and 9d.

We can highly commend this to all our brothers in arms, and also to their friends who would like to give them something of use and also as a keepsake. The book is small in size, prayers are well and wisely chosen. Finally, it is commended by a soldier, Field Marshal Lord Methuen.

Right of War, sermon, James Martineau. 2d.

This sermon, which is a reprint, is a very opportune and sensible one. To have the opinion of so great a mind and equally so great a man upon the subject of the Right of War, is well worth while. That it was written as long ago as 1855, and preached a second time in 1870, gives it added value, for when we are at war it is not easy to write without bias or emotion on such a subject as that of this sermon.

What are we Fighting For?—sermon, E. Lyttelton. 6d.

A sermon published during the present war. Part of it is a summary of the White Book, part of it is an ordinary sermon, and the rest of it is advice. The price of this and the preceding sermon might well have been reversed.

Daily Services for Schools and Colleges, Pakenham; Walsh. 2/-.

This book was written for Bishop Cotton School, Bangalore, India. The author adds that while written for an Anglican school, there is nothing to prevent its being used by schools of other denominations, and is made suitable for any part of the British Empire. One might have thought that a book of devotion written for an Anglican school, would have had such a character that a Methodist or Presbyterian on perusing it would say, "Why this is an Anglican Book." Here no Methodist nor Presbyterian, nor Congregationalist, nor Wesleyan, need fear a definiteness that would rob the book of its wider use. Its real Catholicity is that it will stand alike the climate of Hudson's Bay and the Equator, and is suitable for the temperate zone.

We have also received a *Church History Manual,* consisting of six lectures by the Rev. Canon Allman, of Burks Falls, Ont. 10 cts.

As the six lectures only cover nine pages, the reader will understand that the extent of the lectures is very limited. They have the advantage that a good deal can be learned from them in a very short time.

PREFERMENTS AND APPOINTMENTS

Buckland, The Rev. Alfred, Rural Dean of St. Maurice, and late Incumbent of Portneuf, to the rectory of New Carlisle and Parpebiac, Diocese of Quebec.

Mackenzie-Naughton, Rev. J. W., to be Rector of St. Thomas' Church, Vancouver, Diocese of New Westminster.

Forneri, Rev. R. S., to be Canon of St. George's Cathedral, Kingston, Diocese of Ontario.

Bedford-Jones, Rev. H. H., to be Honorary Canon of St. George's Cathedral, Kingston, Diocese of Ontario.

Fitzgerald, Rev. W. F., to be Honorary Canon of St. George's Cathedral, Kingston, Diocese of Ontario.

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ALGOMA

FORT WILLIAM

On Wednesday, 11th November, the teachers of the Chinese class in connection with St. Paul's Church entertained their pupils and had as their guests the teachers and pupils of St. John's, Port Arthur. The Rector, the Rev. E. Pierce-Goulding was in the chair and the Rev. Canon Hedley, Rector of Port Arthur, was also present. As a proof that these classes are well worth while, it is interesting to note that six of the "boys" have offered themselves for baptism and a class for catechumens has been formed.

FREDERICTON

GRAND FALLS

On November 9th the Lord Bishop of Fredericton paid a visit to this district and, after preaching in the beautiful little church in New Denmark, returned to Grand Falls and held service on Tuesday, November 10th, in All Saints' Church. In his sermon he remarked that he hoped to see a new church erected during the rectorship of Rev. F. Brasier and exhorted the people to co-operate with their new rector to that end. The rector will welcome any donations in aid of the building fund.

ST. JOHN

The Rev. Ralph Sherman has returned from England and has been appointed the curate at Trinity Church.

HURON

The Bruce Deanery

The opening service of the Bruce Deanery was held on Tuesday evening, October 20th, at Kincardine. The Rev. R. Perdue, R.D., preached the sermon.

On Wednesday the Holy Communion was celebrated at 9 a.m. The Rev. J. Lionel Homer, deanery secretary, gave a very earnest devotional address on St. John 21: 17—"Lovest thou Me?"

At 10 a.m. the Deanery Chapter assembled to discuss matters connected with Church life. The Rural Dean made a few opening remarks and spoke of the financial condition of the M.S.C.C. within the Deanery.

The Rev. T. H. Inns read an interesting and scholarly paper on "The Open Pulpit" which produced a good deal of discussion.

The secretary introduced the subject of making provision for the spiritual life at these meetings, quoting the motto of the C. M. S., "Spiritual Men for Spiritual Work." It was decided that the Rural Dean, the Secretary, the Rev. T. J. Hamilton be a committee to arrange for this.

The Sunday School convention assembled at 2.15 p.m. The inspector, the Rev. T. J. Hamilton, gave his report shewing the progress of the work within the Deanery.

The Rev. R. Hiltz favoured the meeting with one of his animated addresses and conducted the conference on Sunday School work.

An inspiring sermon was preached by

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the Rev. J. Y. Andrew, of Berlin, on St. John 3:16. The Rev. R. Hiltz followed with an eloquent address on "The Sunday School and the Great Commission."

LONDON

The semi-annual meeting of the East Middlesex Rural Deanery was held in St. John the Evangelist's Church on the 10th and 11th inst, opening with evensong, said by the Rector, the Rev. Canon Craig, Rural Dean Appleyard, and the Rev. H. D. Ashby. The preacher was the Rev. A. A. Bice, B.A., the new Rector of All Saints'.

On Wednesday morning, after Holy Communion, celebrated by Canon Craig, assisted by the Rural Dean, the business session was held. The reports were encouraging, especially as to mission contributions and the use of the duplex envelope, which latter the Deanery recommended to be still more widely used. The principal business was the proposal to start a new mission on the Wharncliff road, South London, strongly urged by the Dean, and emphatically approved by the chapter, which pledged itself to do whatever is possible to promote it. The Rural Dean will also propose to the Council of Huron College to start another mission in the same rapidly filling up district, as a College Mission, to be worked by students. It is hoped that both missions will soon be in successful operation.

Meanwhile a large and enthusiastic meeting of the Deanery Women's Auxiliary was going on, its main subject being the education of missionaries' children.

In the afternoon session Canon Craig read a practical paper on "Clerical Elocution," dealing specially with the reading of the prayers and lessons. His positions were supported by the Rev. W. H. Dunbar, L. Th., of Thorndale.

The Rev. Prof. Wright, speaking on "The Supply of Men for the Sacred Ministry," emphasized as means prayer, fasting and almsgiving. Dean Davis laid the blame for the scarcity of clergy largely on the failure of so many mothers to be true to Christ and the Church, a motherhood less given to "society" functions being needed, while Mr. Dunbar said that fathers laid too much stress on the material side of life.

Canon Sage, D.D., in his paper on "Nietzsche's Philosophy," dealt with his ideas on the "Will to Power" and the "Superman," showing them to be thoroughly Anti-Christian. The Rev. R. W. Norwood, of the Memorial Church, said he agreed with Nietzsche if his Superman was Christ. This was taken by the reporters as a confession of faith in Nietzsche, which imputation Mr. Norwood denied in a letter to the press next day, the mistake being due to his beginning with a startling assertion to be afterwards modified. Mr. Norwood added that the cry for the "old-fashioned Gospel" we sometimes hear is rather a cry for Puritan, not primitive teaching. Dean Davis agreed with Canon Sage. The Rural Dean pointed out that neither speaker had set forth the results of Nietzsche's teaching; it is "known by its fruits."'

The Rev. R M.. Millman, missionary to Japan, gave on excellent and optimistic address on "The Church in mid-Japan." This was followed by a paper on "Missionary Problems" by the Rev. Precentor Tucker, LL.D., which treated largely of work at the home base in procuring men and money and strongly recommended the duplex envelope.

In the evening, after a service conducted by the Rev. H. D. Ashby, a large meeting of the Rural Deanery Association of the A.Y.P.A. took place, the Rev. A. S. H. Cree, assistant at St Paul's, being chosen president. Mr. Millman interested and instructed the young people by his two splendid series, illustrated by limelight views on "The Silk Trade in Japan" and "Japanese Life" and a collection for church building in Japan produced over fourteen dollars. Thus closed a series of successful meetings.

The early celebrations (partly choral) on the third Sunday of each month in St. Matthew's are so well attended that they are announced for the fourth Sundays also. Another step and St. Matthew's will be among the London churches (alas, too few) that have the "Lord's Service on the Lord's Day." Why do not the clergy generally show more faith in their Lord and confidence of their people? Surely with good teaching and leadership, the Churchmen of London would be as privileged as those in other places where weekly Eucharists are becoming the rule.

St. Matthew's commodious rectory, 378 Ontario street, is now occupied by the Rector, Rural Dean Appleyard, and the money for the next instalment of the purchase money is already in hand, thanks to the large collections, exceeding $200, at the Harvest Thanksgiving services.

St. Mark's rectory, just built, is now in the possession of the Rector, the Rev. A. L. Beverley.

Daily Intercession Services are being held in the Cathedral and will be continued while the war lasts, an example worthy to be followed.

NIAGARA

MOOREFIELD

The new Rector, Rev. H. G. L. Baugh, and his mother and sister are now getting settled in their new rectory at Rothsay. The few repairs necessary to make the rectory a good home are being done, and Mr. Baugh feeling that the parishioners are so united for God's work, hopes that much good will be accomplished. All the people gave him a most hearty welcome, which helped him to make an easy start. We wish him good luck in the name of the Lord.

PORT COLBORNE

The Hon. R. Harcourt, D.C.L., gave an excellent address on the causes of the present war in St. James' Guild Hall on Thursday evening last. The Rector, Rev. D. Russell Smith, spoke on the same subject on the previous week here and at Dunnville. These lectures have been of inestimable value to a community with a large number of its population of German descent.

NOVA SCOTIA

On Sunday, November 15th, there took place in All Saints' Cathedral the dedication of the latest gift with which it has been enriched—a beautiful altar rail of Austrian oak, which takes on a rich dark tint with age. It was presented by a family to whose interest the Cathedral already owes much. The rail is adorned with six beautifully carved figures representing the four evangelists, Saints Luke, Mark, Matthew and John, each being recognized by his traditional emblem—the man, the lion, the ox and the eagle. Each figure is framed amidst a setting of finely cut grape vines, laden with clusters of grapes, symbolizing the "Wine of the soul, in mercy shed." The workmanship is that of expert carvers in wood, at present among the foremost artists in that regard in the world. The value of the pulpit is $1,000 and the designers were James & Willis, of London, England. His Lordship the Bishop performed the dedication service. On this day news of the death of Earl Roberts, England's greatest soldier, was received and in the evening, preaching to one of the largest congregations which has ever assembled in the Cathedral, Dean Lloyd paid masterly tribute to his memory.

Rev. R. D. Bambrick, Rector of Yarmouth, whose only son will go to the front with the second contingent, has himself offered for duty. Mr. Bambrick has written a hymn suggested by the Collect—"Take the cause into Thine own hand and judge between us and our enemies"—which is one of the finest contributions to the poetry of the war by writers in this part of the Dominion.

Considerably less than a year ago the little church at Purcell's Cove, a beautiful little fishing village on the shores of the Arm which is very popular with summer visitors to Halifax, was burnt to the ground. The fisher folk had built it with their own hands and with noble energy and determination they immediately after the fire, set out to rebuild, with the "speaking" result that on Sunday, November 18th, the new church was opened, Rev. H. W. Cunningham, Rector of St. George's, preaching the sermon. The Bishop is proud of the loyalty of this gallant little flock.

Negotiations are in progress to secure Rev. George Andrew, of Arichat, as curate at Trinity Church, Halifax, although there is no intimation yet as to his acceptance of the call. The appointment of a second curate has been made necessary by the opening of a parish day school.

At a meeting of the Board of Governors of King's College, held on Thursday, November 19th, in Halifax, Canon Powell, appointed to the presidency about five years ago, tendered his resignation, wherein he stated that he felt impelled by the Divine Voice to do so, and to take up "the humbler duties of the parish priest." The news will be received by Churchmen here with unexpressible regret. Canon Powell has done magnificent work at King's and his personality has impressed itself deeply on student life, especially through the wonderful, compelling spirituality. The resignation becomes effective in May.

WALTON

On Friday, the 6th November, there passed quietly and peacefully to his eternal rest at the ripe age of eighty-three years, William Dixon Parker, deeply regretted and beloved by all who knew him. Mr. Parker served in the capacity of churchwarden of St. Matthews' Church for many years.

ONTARIO

The Bishop of Kingston announces the following appointments:—The Rev. R. S. Forneri, Rector of St. Luke's, Kingston, to be a Canon of St. George's Cathedral, in place of the late Canon Bogert; The Rev. H. H. Bedford-Jones, Rector of St. Peter's, Brockville, and the Rev. W. F. Fitzgerald, Vicar of St. Paul's, Kingston, Examining Chaplains to the Bishop, to be Honorary Canons of the Cathedral.

BELLEVILLE

Rev. Canon David Ford Bogert died at his home in Belleville at noon on November 19th, after an extended illness. He leaves a wife, who is now an invalid. Canon Bogert was born in Brockville seventy-three years ago. He was educated at Upper Canada College and Trinity University, Toronto. He was ordained deacon in 1865 and priest in 1866. After serving in parishes at Tetley, Napanee, Selby and Salmon River, he became rector of St. John's Church, West Belleville in 1883, being its second and last rector, as the church was closed about two years and a half ago, owing to his ill-health.

Canon Bogert was Past Grand Chaplain of the Masonic Grand Lodge of Ontario, and was Past Principal of Moira Chapter, No. 7, Royal Arch Masons.

May God grant him eternal rest.

QU'APPELLE

EMPRESS

Under date of November 7th, Rev. Herbert L. Gwyn, priest-in-charge, writes:—

"I read with the greatest interest your weekly article on the Church in the West. I thought perhaps that a short account of the opening of a church in one of the newer parts of the West might be of interest.

"You will probably have heard of Empress. Its fame was blazoned forth by advertisement some time back in the press and it is just a year ago yesterday since the lots were sold. Since then the town has been practically isolated from the world and it is only a fortnight since that the C.P.R. gave any service at all, and now we enjoy the generous service of one train a week from Bassano. On the east side the bridge over the S. Saskatchewan river is rapidly nearing completion and we hope soon to be connected up with Swift Current and the main line. This year the district has been particularly hard hit by a total failure of the crop, which, in addition to the difficulties described above, everything having to be freighted from Prussia, 24 miles distance, has proved a very severe handicap to everybody. There are, however, some loyal Church people here and they were keenly desirous of building a church. The help given by the Archbishops' Western Canada Fund in the shape of free ministrations for one year—this is in the area worked by the Railway Mission—enabled them to go ahead and on Sunday, October 28th and the following Wednesday, the formal opening and dedication took place. The church is a

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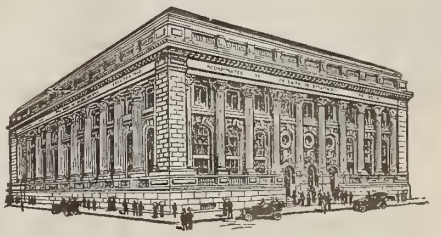

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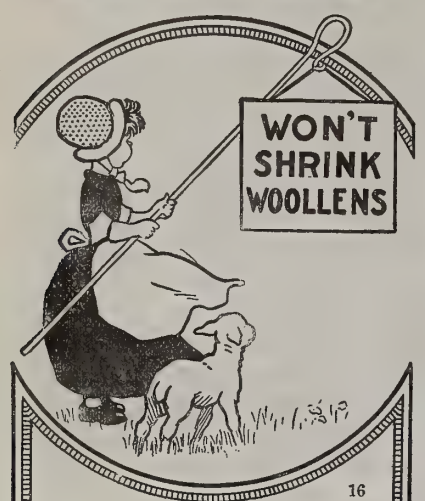

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really beautiful sanctuary, the only House of God in the town. It is 40 feet long and 20 feet broad, with a very high, pitched roof, over which the great symbol of the Christian faith is placed, a silent witness to the faith once delivered to the saints. It is dedicated to St. Mary the Virgin. The furnishings of the sanctuary are the gift of the Hon. Katherine Liddell and members of the Girls' Diocesan Association, and they truly enhance the beauty and dignity of the edifice. They consist of a beautiful frontal and superfrontal, dorsal and sanctuary curtains, a brass cross, vases and candlesticks, communion vessels and linen. The W. A. have been doing excellent work and have procured a red chancel and sanctuary carpet, pews and choir stalls, and have themselves made the cassocks and surplices for the choir. This, in times so difficult, has meant very hard work indeed. On the Sunday the priest-in-charge was alone and the services consisted of an early celebration of the Holy Communion at 8 a.m., matins and Holy Communion at 11, administration of Holy Baptism at 3 and evensong at 7.30. The congregations were good and devout and the services most inspiring. On the Wednesday it was a great pleasure to welcome four visiting clergy, brother missioners, and the services on that day were choral celebration (Marbecke) at 10 a.m. and evensong, with the dedication, by Rev. E. R. Lindsay (head of the Railway Mission) at 8. The Bishop of the diocese was unable to be present, but he has promised to come in the spring and perform the rite of Confirmation. Altogether the festival was one upon which all who took part will look back with real happiness and one cannot but feel it one of the greatest possible privileges to be instrumental in planting the Church of our fathers on a firm foundation in these new parts of the prairie. The Rev. R. E. Young who preached the sermon on the Wednesday night hopes himself to open three churches in his district at the close of the month. Pioneer work may have its hardships, but it certainly has its rewards as well.

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REGINA

The London committee dealing with the memorial to Lady Knightley of Fawsley have devoted £500 to build a chancel in St. Peter's Church, as a memorial of Lady Knightley's work in helping English women emigrate to Canada.

QUEBEC

The funeral of the late Bishop of Quebec took place in London, Eng., on Tuesday, November 17th, at the Church of the Holy Spirit, Clapham, of which the Rev. Alex. Dunn, a son of the Bishop, is vicar. The Rev. Canon Scott, who is with the Canadian contingent, conducted the service. Other Canadians present were the Rev. Prof. Whitney, formerly principal of Bishop's College, Lennoxville, and the Rev. R. H. Steacy, senior chaplain of the Canadian contingent. Bishop Montgomery attended. The Rev. W. Brooke, commissary for the late Bishop, assisted in the service. The interment took place at Benhelton, Surrey, where the Bishop had decided to live.

In Quebec city a memorial service was held on the same day in the Cathedral, attended by the clergy of the city and a considerable congregation, representative of all classes. The service consisted of the burial office, which was rendered chorally with beautiful effect by the choir and a solemn requiem celebration of the Holy Eucharist, with the Archdeacon of Quebec as celebrant, the Dean of Quebec as Epistoller and Rural Dean King as Gospeller. During the first part of the service the hymn, "Now the Labourer's task is o'er" was sung. The introit was Field's anthem, "God shall wipe away all tears." During the Communion Bright's hymn, "And now, O Father" was sung. The chief mourners were the Rev. E. A. Dunn, Rector of Bergerville, the Rev. Harold Dunn, incumbent of Kingsey, and other members of their family.

On the same day a Requiem Eucharist was celebrated for the late Bishop at St. Matthew's Church.

The Rev. Rural Dean Buckland, late of Portneuf, was recently inducted into the rectory of New Carlisle and Parpebiac.

At the request of his Lordship Bishop Dunn the Rev. A. T. Vibert, rector of Shigawake, officiated at the service and gave an inspiring address on the duties of a parish priest. The service was largely attended.

RUPERT'S LAND

PILOT MOUND, MAN.

St. John's parish has often been indebted to Mr. Percy Walton, son and brother of two former incumbents, Rev. Wm. Walton, senr., and Rev. T. H. J. Walton, for many quiet acts of devotion. Recently a completely equipped hymn board has been added to the little church and almost entirely constructed by Mr. Walton's energy and capacity for using carpenter's tools. The hymn board is made of pine stained with walnut and is of conventional ecclesiastical design. The educational value of a properly constructed hymn board in a country congregation is considerable.

TORONTO

TORONTO

The Bishop delivered an address to six hundred men of the second contingent in the auditorium at the Exhibition grounds last Thursday evening. Later the Bishop visited the Y.M.C.A. and briefly addressed the men gathered there.

TRINITY COLLEGE

The honorary degree of Doctor of Divinity was conferred upon Archdeacon Cody, rector of St. Paul's Church and Archdeacon of York, and Rev. E. C. Cayley, rector of St. Simon's Church and Rural Dean, by the University of Trinity College at a special convocation held on the 18th inst. for the installation of Chancellor Worrell, and to mark the seventy-fifth anniversary of the foundation of the Diocese of Toronto. A large audience was present for the occasion, and those assisting at the ceremony included several of the bishops as well as many other distinguished personages, representatives also being present from the University of Toronto.

Degrees in course were conferred by Chancellor Worrell as follows:—Licentiate in Theology, E. G. Hutson, P. H. Streeter, N. J. Thompson, H. G. Willis; Bachelor of Divinty, E. R. J. Biggs, T. L. Bruce, A. Law (of Australia—this being the first degree conferred on a candidate writing his examinations in Australia), and W. B. Morgan.

Miss M. J. Clarke, B.A., was awarded the Governor-General's medal for the headship of St. Hilda's College, and for the highest standing in the examinations for B.A. degree.

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HOLY TRINITY

The announcement was made at Holy Trinity Church on Sunday that Rev. Canon Powell, D.D., president and vice-chancellor of the University of King's College, Windsor, N.S., and formerly rector of St. Clement's Church, Eglinton, has accepted the rectorship of Holy Trinity, to succeed Rev. D. T. Owen, who is going to Christ Church Cathedral, Hamilton. Canon Powell will assume his new charge next spring at the conclusion of the college term.

The new rector of Holy Trinity is very well known in Toronto from his connection with St. Clement's College, Eglinton, which institution he built up to a high place among private schools and of which he was first headmaster. He has occupied an important place in the Church in Canada, having been a

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prolocutor of the General Synod in 1911 and a delegate to the Church Congress in Halifax in 1910.

PETERBOROUGH ARCHDEACONRY

At the joint invitation of the rectors of St. John's and St. Mark's the Peterborough Archdeaconry held its conference at Port Hope November 16th to 18th. The first morning was spent in quiet and meditation, conducted by Rev. D. T. Owen, of Toronto, and so exceedingly helpful it was that a universal wish was expressed that this might be a regular feature in future conferences. The conference sermon was preached by Rev. C. Carpenter, and among the subjects discussed were the following: "Modernism," "The Atonement," "The Adaptation of the Church to Canadian Needs," "The Revision of the Prayer Book and Rubrical Lawlessness." This last subject evoked much friendly discussion, mainly bearing upon the question whether such church regulations as daily service, baptism in the presence of the congregation with godparents and marriage in church could be maintained or not. A missionary service in St. Mark's upon the second evening was addressed by the Bishop and Mr. R. W. Allin. Each day began with a celebration of the Holy Communion. Nothing could have exceeded the kindness and hospitality with which the conference was entertained and the clergy returned to their various parishes and outposts greatly cheered and helped.

MILLBANK

On Tuesday, November 17th, the Bishop administered the rite of Confirmation in Grace Church to nine candidates.

The Church in the West

AN article in the Encyclopedia Britannica states that the two distinctive principles of the Mennonites are the sanctity of human life and the sanctity of a man's word. The fidelity with which they observe these principles reflects the greatest credit upon them.

Their regard for the sanctity of human life, it is to be noted, carries them far beyond the refusal of military service. It forbids absolutely any attempt to obtain redress for injury or injustice. However great a wrong may be done them they refuse to seek legal redress. It is useless to point out that their attitude encourages the wrong doer by the immunity granted him and so exposes other members of the community to his depredations. They consider it wrong to appeal to the arm of the law and for them that settles the matter.

Some years ago it came to the knowledge of the Government that the Mennonites were being systematically plundered by men who took advantage of their refusal to prosecute. Fraud and petty thieving were followed by open robbery. A noted desperado at the point of a revolver took possession of a pair of horses and a wagon, loaded the wagon with whatever of value he could lay his hands on and then drove off to sell his booty across the international border. In vain the Government tried to induce the victims to lodge a complaint or lay an information. Their principles did not allow Mennonites to seek legal redress and consequently nothing more was to be said. Finally the legal authorities took the initiative themselves and the most notorious robber, it is a satisfaction to state, was sentenced to a long term in the penitentiary.

There were many cases, however, in which it was impossible to give them the protection they would not seek. Unscrupulous agents, taking advantage of their ignorance of English, induced them to sign contracts they did not understand which committed them to exorbitant payments. To the Mennonites these contracts were sacred promises and in spite of their injustice they were almost invariably carried out without complaint.

As they are so scrupulous in carrying out contracts that were at best questionable, it will be no surpri to learn of the fidelity with which they meet their legitimate obligations. Some thirty years ago one of the leading financial corporations of the country undertook, in co-operation with the Government, the financial business connected with the migration of the Mennonites from the Red River Valley to t eir present homes. Since that time this corporation has done a very extensive business with these people and has never lost a single dollar. The company's experience has taught it that sooner or later the last cent of principal and interest will certainly be paid.

The criticisms of the loyalty of the Mennonites shew how easy it is to misjudge those of an alien race. The charge of disloyalty is apparently due to their reluctance to fly the flag. This reluctance, however, arises from their aversion to military service and the fact that they regard the flag as a military rather than a national emblem. That they are intensely loyal to the Empire is shewn by their contribution of sixteen hundred dollars to the Patriotic Fund in spite of their objection to war, and by the announcement that they are now raising another fund to relieve distress in Winnipeg. This generosity is the more notable as none of their people are engaged in the war and very few, if any, are among the destitute in cities.

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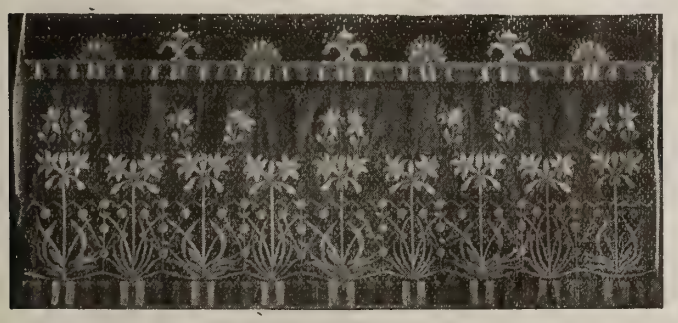

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

SUNDAY SCHOOL LESSONS

King's College, Windsor, N.S.,
November 20th, 1914.

To the Editor:

Dear Sir,—A letter appears in your issue of the 19th inst. criticizing the Scheme of Lessons prepared by the S. S. Commission. This scheme has been worked out on the basis of the International series with a large number of changes and modifications to suit the Church year and its presentation of special truths. "Teacher" in his letter thinks the Crucifixion should have been the subject for Palm Sunday, and here the S. S. Commission fully agrees with him and gives as the Bible lesson for that day, April 5th, "The Crucifixion," St. Matthew 27:27-44, and for the Prayer Book lesson "The Death of our Lord."

The intention of the Lesson Committee is to emphasize the great events of our Lord's life at the special seasons and to review them afterwards, wherever possible. Those engaged in working out a suitable scheme of lessons take it for granted that superintendents and teachers will try to grasp the scheme as a whole and work with them and give the main events of our Lord's life the utmost prominence. The scheme recognizes fully the teachings of Advent, Christmas, Lent, Good Friday, Easter, Ascension, Whitsunday and Trinity, and towards the close of the year again directs our attention to the death, resurrection and ascension of our Lord.

The above remarks apply chiefly to the Bible Lessons. We find also the Prayer Book scheme deals entirely with Church teaching on Church lines, so that running throughout the two-fold scheme of Bible and Prayer Book instruction the S. S. Commission has observed and used the Church's method.

The arrangement of a scheme of Sunday School lessons is a most difficult problem, because there are so many conflicting factors to be considered. City, town, village and country schools all require a somewhat different treatment on account of teaching staff, equipment and environment. Topical, historical, season, group, and continuous treatments appeal to different people. Some want all Bible and no Church lessons. Others want all Church and no Bible. Some desire two lessons giving due consideration to both the Bible and the Prayer Book, using the Church seasons to emphasize the leading truths of our Faith. With this latter class the S. S. Commission agrees.

T. W. Powell.

LOCAL NEEDS

To the Editor:

Sir,—Through the kindness of the Deputy Minister of Agriculture (Mr. Roadhouse) the Women's Institute of Ayr (Ontario) is helping to mitigate the serious distress among the poor of Toronto this winter. Gifts to the Belgians, so necessary, have diminished the usual sources of supply in the city and yet the local needs are greater. Here is an excellent field for help and I suggest that you ask the country clergy to interest their congregations or local organizations to co-operate with the Church in the larger cities in meeting the difficulty. Almost any city clergyman will be glad to get into touch with organizations in the country, or better still communication could be opened up with Miss McCollum, 97 D'Arcy street, for Toronto. The special needs are vegetables, clothing, boots.

T. G. Wallace.

St. Stephen's Rectory, Toronto.

CHRISTIANITY AND THE WAR

To the Editor:

Sir,—A chance remark of a business man the other day has aroused doubts in my mind as to the correctness of the present attitude of Christianity towards the awful European war. He asked whether it would not be wiser to send missionaries to the warring nations rather than to heathen countries. He also passed the remark that heathen nations must be wondering how these Christians love one another.

Leaving aside the question of non-resistance, which is not essential to the consideration of the subject, it must be admitted that war, independently of its origin, methods and participants, is contrary to the teaching of the Gospels, and that there are no limitations to this statement.

It is difficult to understand the present condition of the principal warring nations, who have had Christianity taught them for some 1,600 years. The only reason that can be given is that apparently the teachers of the Gospel have delivered only a partial message, for if the whole message had been fearlessly given the contributing causes to the war would have been overcome at the outset. It can only be surmised that, influenced by the state, either directly or indirectly, they have neglected or feared to disclose the whole counsel of God. This reason, again, seems to account for the present absence of effort on the part of Christianity to remedy what it should have, in the first instance, prevented. We have read of world conferences on missions. Why not have a world conference of sympathetic Christians to work for an immediate peace? We have the promise that with God all things are possible, and the further promise that if we ask we shall receive. It is time that some definite, organized effort should be made to take a stand beside Jesus Christ.

Apparently the only consistent bodies of Christians on this question are the Quakers, Mennonites, Doukobours. Are there not left a sufficient number of representative Christians from all churches, who have not bent the knee to Mars, to form a world conference, devoted to the cause of the love of God and of our neighbour?

It is difficult for the conscience to harmonize, in the Communion service, a prayer for victory implying the shedding of the blood of thousands, with the subsequent pleadings of the one outpouring of blood for the sins of the whole world, in the person of Jesus.

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Women's Work and Social Service

THE open bit of common towards which my window opens, is of course, a great resort for the neighbourhood's children: the autumn sunshine is flooding it this afternoon with mellow beauty, and boys of various ages, but unvarying enthusiasm, are gathering for their game, the first arrivals enjoying the preliminary kick of the football which will soon be the centre of excitement. Their happy shouts and laughter and strenuous play are good to hear and see. Yesterday passing the school, at a comparatively early hour, I saw the children assembling; first there was a general game in the playground, then at the sound of the bell all lined up and waited solemnly for the signal to march in. Going on into the business centres there were streams of people passing up and down, in and out of shops, everyone working and playing, buying and selling, talking and laughing, just as usual apparently. And yet we are at war.

True, the theatre of war is thousands of miles from here; no sights or sounds of war touch us, and not the strongest effort of which our imagination is capable will serve to let us realize the sights and sounds and actual experiences which women like ourselves, children like our own, are enduring,—not to speak of the life of our troops by land and sea, and of its hardships and dangers.

"Soft benediction of September sun;
Voices of children, laughing as they run;
Green English lawns, bright flowers and butterflies;
And over all the blue, embracing skies.
Tumult and roaring of the incessant gun;
Dead men and dying, trenches lost and won;
Blood, mud and havoc, bugles, shoutings, cries;
And over all the blue, embracing skies."

We are at war. Some of our sons are actually on the fighting line: many more have reached the second stage of their training, and may at any moment receive orders for the front: more again are enlisting, organizing, preparing and being prepared.

* * *

"But I don't think it has really come home to us yet," said a friend this morning. "People seem so uncomprehending, and they certainly are incomprehensible—some of them.

"There is Mrs. A. for instance, absolutely refusing to consent to either of her sons volunteering. My cousin F. is just as bad. I'm ashamed of her and I have told her so, but I think her boys will go. They are just as masterful in their way as she is. Then," she went on, "so many people seem to look upon it merely as a frightfully tiresome interruption of their ordinary doings and amusements and plans—'my little daughter has been so looking forward to this winter and to coming out, and now it's all spoilt. There won't be any fun for the girls this season.' Positively, I should like to dissect a person capable of looking at things in that way,—not out of malice, but out of pure curiosity. What *can* she be made of?"

There may be some people who take this attitude and resent our being "dragged into England's war," as they mistakenly call it,—unable to realize that England's war is our war. Yet I cannot think this attitude is at all typical; at any rate I have not seen much of it. If it exists, it is not reflected in the mirror of opinion afforded by the daily papers; they are being read with a fervour and thoroughness never before seen and the inference seems fairly obvious.

* * *

Three or four little pictures come to my mind from the last few days' news:—

"We drove for miles through graveyards . . . in many districts the peasant has no home in which to sleep, no seed to sow, no implements with which to work, no transports to reach a market, and no heart to struggle against the impossible. . . There are thousands of children afraid to laugh."

(Of the retreat from Antwerp.) "The faces of the wounded were black with dirt and smoke, and so sick and haggard looking. All at once the King in a worn-out uniform stepped out in front of us. A—— started to cry *Vive le Roi,* and then burst into tears. The King turned round and bowed gravely to us, but such a sad serious face, I could not keep back my tears. . . . There were old, old people, and tiny babies, refined people and scum all mixed up, running and carrying bundles. Women with babies a week old, old men and women, starving and in despair. Women trying to be brave, who had lost their all."

"The town was in flames—no one left but an old crippled woman and a dog: she was trying to quench the flames with buckets of water."

"Two old people here have two sons serving and one recently killed. They have been through the terrible bombardment and their house has been shattered. They have the daily anguish of seeing one of their sons leave the house to go to the firing line, when his spell of work comes. It is particularly hazardous work (reconnaissance) which carries him out towards and often beyond the German lines, yet it is with a simple *Bon jour, mon fils,* or *Au revoir, mon petit,* that they receive and take leave of him each day."

Or again look at the illustrated papers, the long line of refugees in their dumb misery; the grim struggle of the trenches with the bursting shells above; the battle-field strewn with the bodies of the dead; worst of all the portraits of those killed in action, youthful faces most of them, their eyes looking straight into your eyes as of those who being dead, yet speak. "I find I dare not look at them," said a friend, "I simply couldn't get through my day's duty if I did not force myself to think of other things, and I must keep my end going."

The people who feel most keenly and think most deeply about it all are not necessarily the ones who say much about it, nor are they necessarily the ones who appear melancholy. Melancholy may be the pose of those who without feeling deeply, think it proper to assume the air and are greatly grieved at other people's cheerfulness, which is perhaps, the result of continued effort; for the more you feel and think the more you struggle after a serene and steadfast attitude, if only that you may not disgrace the cause or the men who are fighting for our lives and our laws.

* * *

What should one do and what should one think of? I sympathize deeply with the "girl who would like to volunteer as a Signaller," and who is not satisfied with carrying out the advice of magazines to "stay at home, knit, pray and be cheerful," for she "has tried all three and yet has lots of energy left for more active life, as heaps of other girls have." She asks whether "a girl's signal corps might not be organized to work behind the lines." The writer of that letter is thoroughly sound, and I believe she represents a large number of Canadian girls who long for the possibility of some form of active service: she shows too, how the present crisis is being felt and realized, that even sewing for the Belgians and knitting for the Red Cross are not adequate as an outlet for these super-abundant energies which have been trained no doubt, by outdoor life and games.

I do not know whether there is any possibility in a direction such as that which the letter indicates, but I quote it because of the fine spirit it displays and because of the encouragement it gives to those who fear that we are not taking things seriously.

"I can only knit for the Red Cross in my spare minutes, and they are not many," said another friend, "I'm afraid my service is chiefly confined to doing my day's work as well as I can, and to trying to help people in any little way that offers. Since the war began, I've found a good many little opportunities that may have been there before, but I never knew them." . . . "I don't think people have ever been so helpful and so responsive as they are now. They all want to do something and a great many are going to get into the habit of working and being useful for the first time, possibly, in their lives. Someone said, 'There are great prizes to be won for God this year,' and I believe it's true."

And then one can and ought to think with ever-growing thankfulness, but also with a deepening sense of responsibility, for the fact of belonging to a nation whose sense of right guided its people to accept the horrors of war for a "scrap of paper," for law and honour and obligation, and "because right is right to follow right."

* * *

This paragraph, which I noted in a missionary magazine, puts as well as it can be put, one great cause for solemn gratitude:—

"'How is it that the Gospel of peace on earth fails to keep European nations from flying at each others'

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throats?' Natural as such a question is, we think that any who ask it miss much of the meaning of modern warfare. It is not due to the spread of atheism and materialism. Atheism and materialism do not send nations to war. The strife of nations is largely due to the overthrow of individualism and the exaggerated value attached to nationality. The selfish ambition of individuals was in former days the cause of the movements of armies and the sufferings of the poor. Now men look to what they suppose to be the good of their own kith and kin. And not merely of their own circle, but of all those associated families who make up the nation. Men are willing to pour out their life-blood in order that their fellow-countrymen or their children, or their childrens' children may have a happier, richer lot. Whatever this may be, it is not atheism or materialism. It is a form of love which has got beyond the self, beyond the family, but it has not yet extended so far as to become international. Men are willing to love their neighbours as themselves and to die to prove that love, but the Slav only recognizes Slavs, or even unborn Slavs, as his neighbours; he does not recognize the Teuton when national interests are concerned. If the Slav were to find the Teuton wounded by the wayside he would probably succour him. The root of the evil lies in this exaggerated nationalism.

"'*Dulce et decorum est pro patria mori.*'

"'But it is much sweeter and more glorious to die for mankind.'

"The outbreak of war does not prove men to be savages still. The world is advancing. Men in these days do not suffer and die for empty fame. Love is widening its field, and eventually it will throw down the idols of false patriotism and false nationalism, and unite not merely peoples, but the human race. 'God so loved *the world* that He gave His only begotten Son.'"

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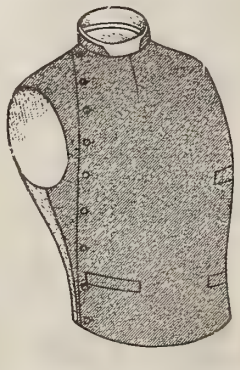

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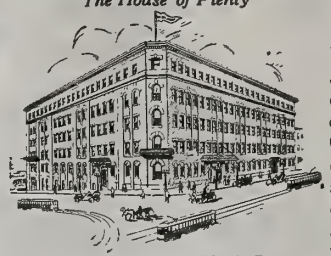

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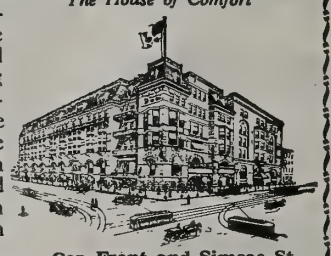

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The Week

TWO important Church elections, or rather an election and a re-election, have taken place during the week. The Right Reverend George Thorneloe, Bishop of Algoma, who was chosen Bishop of Ottawa, but declined the honour, was re-elected by the Ottawa Synod on an unanimous vote. At first Bishop Thorneloe declined, but, when the Synod on a standing vote re-affirmed the decision, finally gave way. The first ballot stood: Clergy—Bishop of Algoma, 63; Bishop of Fredericton, 1; Reverend A. W. Mackay, Ottawa, 1; Dr. T. S. Boyle, Toronto, 2. Lay delegates—Bishop of Algoma, 41; Bishop of Fredericton, 2; Canon Powell of Halifax, 1; W. H. Stiles of Ottawa, 1.

Episcopal Elections

In Nelson, B.C., Very Reverend Alexander John Doull, Dean of Caledonia and Rector of Christ Church, Victoria, has been elected Bishop of the new diocese of Kootenay. Dean Doull went to Victoria from the Church of the Advent, Montreal.

THE Collects for Peace at Matins and Evensong are attributed by Blunt to the authorship of St. Gelasius, who was Pope during the latter part of the Fifth Century.

Some of Our Collects

Gelasius was a famous champion of the Catholic Church against heresy. During his primacy the condition of the Roman people must have been one of indescribable wretchedness forsaken by their Emperor, unprotected by any regular military force, the city was subjected to siege, assault and oppression by barbarian hordes. The Pope was the spiritual power and authority of the church, standing between his people and their enemies. We can imagine the processions in the streets of the Pope and clergy chanting the litanies upon which those used by us to-day are largely founded, the terror stricken populace being cheered and heartened and comforted by their Father in God; and we can imagine the saintly primate repairing, when his day was done, to keep his lonely vigil through the night watches and there in the darkness teaching us to pray for the peace which the world cannot give, and that the Light of the world will lighten our darkness,—the darkness of prejudice and ignorance, and wrong, as well as the physical darkness about us.

It gives us a new view altogether of the Prayer Book, when we use it with some knowledge of the history of its contents.

WE must not allow a not unnatural sympathy with men and women who bravely face death, to blind us to the fact that espionage is an abominable offence against civilization and international morality. We are too apt to listen complacently to talk of the "higher duty" as an excuse for departure from obedience to moral laws, forgetting that this is only another way of justifying the doing of evil that good may come. In peace a contemptible occupation, in war as dangerous as it is contemptible—the occupation of a spy, especially that of a hired spy, is simply that of a criminal. The evil consequences of the extensive and most carefully devised system of espionage by the German government will be felt for generations by the German people in the suspicion and distrust which the revelations concerning the system have engendered, and will be one of the most serious results of the present conflict, as well as a great hindrance in restoring friendly relations between the citizens of the allied countries and the German people upon the conclusion of peace.

The Spy

LET those of us whose loved ones are at the front or on their way to the front, try to encourage as far as possible a spirit of quiet hopeful cheerfulness in ourselves and those about us. There are times when the longing for the presence of those who had brought perhaps the greatest brightness to our lives and the craving to feel that they are with us again in comfort and peace, is almost overwhelming. There may be times in the silent night when the black horror of war and its dread possibilities to us and our beloved, seem to smother all faith and hope. It is just then that we need to be reminded that for hundreds of years from quiet rectory and manse, from the cottage of the peasant and the fisherman, from "the stately homes of England" and the peaceful homes of the great middle class, men have been going out to win and keep with the sword, for us all, that we prize most highly. Our civil and religious liberty, our great measure of material prosperity, the good land and large in which we Canadians live and prosper. We would not be worthy of our great heritage should we fail when our appreciation of its value is put to the test.

Cheerfulness

When the war broke out, and in the first fervour and enthusiasm, some of us may not have realized to its fullest extent the sacrifices which we might be called upon to make, but if we have given of our dearest and best to God and our Country, it would surely be ungracious to wish that sacrifice not made.

Let us endeavour to preserve as far as we can a hopeful and cheerful spirit, not only for our own sakes but for the sake of many another who is bearing the same or even a heavier cross. At this season of the year in some churches we are singing "Lord Thou hast been our refuge from one generation to another,"—let us learn to bear ourselves at this time as if we believed as we sing.

TO those who thoughtfully consider the circumstances attending the war and its probable consequences, there may be something prophetic in this poem by Francis Thompson. He died in 1907:

A Prophecy

LILIUM REGIS.

O Lily of the King! low lies thy silver wing,
And long has been the hour of thine unqueening;
And thy scent of Paradise on the night-wind spills its sighs,
Nor any take the secrets of its meaning.
O Lily of the King! I speak a heavy thing,
O patience, most sorrowful of daughters!
Lo, the hour is at hand for the troubling of the land,
And red shall be the breaking of the waters.

Sit fast upon thy stalk, when the blast shall with thee talk,
With the mercies of the King for thine awning,
And the just understand that thine hour is at hand,—
Thine hour at hand with power in the dawning.
When the nations lie in blood, and their kings a broken brood,
Look up, O most sorrowful of daughters!
Lift up thy head and hark what sounds are in the dark,
For His feet are coming to thee on the waters!

O Lily of the King! I shall not see, that sing,
I shall not see the hour of thy queening!
But my Song shall see, and wake like a flower that dawn-winds shake,
And sigh with joy the odours of its meaning.
O Lily of the King, remember then the thing
That this dead mouth sang; and thy daughters
As they dance before his way, sign there on the Day
What I sang when the Night was on the waters!

Our Old Country Letter

November 17th, 1914.

ONLY a few weeks ago, as I told you, Bishop Blyth, the Anglican Bishop in Jerusalem, resigned the See which for twenty-seven years amidst many difficulties, he had filled so self-sacrificingly and so well. Now we read of his death, and feel that our whole Church is the poorer. Only a brave example remains, to inspire others.

* * *

A correspondent writes, "It would be instructive to know the exact number of men engaged with the military and naval forces of the Crown at the present time whose homes are in the rectories and vicarages of England." Clerical families, as a matter of history, have furnished many of our finest leaders in both Army and Navy. And probably the proportion of men they have contributed to the fighting forces has never been higher than during this war. We notice that a list issued in the Diocese of Gloucester, contains no fewer than seventy-eight names of members of families of the clergy in that Diocese who are serving King and country with the military and naval forces.

* * *

In connection with the intended day of humble Prayer and Intercession for the cause for which we are fighting, arranged, as I told you, to be observed on January the third, a leading Church paper says, "The first Sunday in the year is a particularly appropriate occasion upon which the nation may unite in asking that the world may speedily be re-endowed with the blessings of peace—a peace based upon the "best and surest foundations." We trust that the occasion may be observed throughout the Anglican Communion all over the world. It would indeed be a wonderful exemplification of man's innate belief in the efficacy of prayer if the day could be observed throughout the whole of the territory of the Allies. The Roman Catholics and the Noncomformists at home are joining the National Church in these solemn observances. Why should they not be extended to the whole of the Empire? That should not be difficult to arrange, nor should there be insuperable difficulties in farther extending it.

* * *

The sad news of the hour will have reached you by wire so long before you can get this, that I have not given it the foremost place it holds just now in all our hearts. I mean the death of Lord Roberts. There is no dissentient voice in the chorus of grief and praise. A noble life, nobly and fitly closed. Such a close cannot, one trusts, fail to give added force to his last appeal to the Nation he served so well, for the good and the efficiency of the Army he loved —that the public would refrain from giving drink to soldiers and especially to recruits. It is a thoughtless but cruel kindness. Our huge new camps are full of raw lads, fresh from very different circumstances, excited with their surroundings and their prospects, and wearied physically with unwonted strain. They are easy victims to a temptation which will spell ruin to themselves and to their usefulness if indulged. The whole Church should remember them in supplication, even as the soldiers in the field, and to plain people it seems nothing short of guilt if the authorities do not take far more stringent measures than they have so far appeared to contemplate. Selfish and unpatriotic gains block the way. But higher influences will we trust soon prevail.

* * *

A terrible indictment comes from a Chaplain of our Church at Compiegne, of the German officers and soldiers during their occupation of the place. He writes, "On September 9th, owing to a visit of the Crown Prince, there was great festivity, and that night the streets were filled with drunken soldiery. The noise was intolerable, and we dreaded the town being burned down, for they were mad enough to do any mischief. On the tenth great numbers of German wounded were brought into the town, and the open space in front of St. Jacque's Church was just like a shambles—arms, legs, and other parts being amputated and cut about by the doctors in the open street and without anæsthetics. The next day we heard the cannon of the Allies once more, and on the afternoon of the twelfth the Germans began to scuttle out of the town like rats, the officers gallantly leading the retreat. I saw three officers drive past in a handsome carriage filled to overflowing with sugar, preserves, sardines, liqueurs, wine, etc., which they had taken from one of the shops. In two hours the whole body of troops in Compiegne had gone, making their way to the quarries northward, where, for months before the war, under the pretence of hewing stone for building purposes, they had been preparing strong entrenchments, such as have enabled them to hold out so long against our forces in these parts. They took away, as prisoners, five of our English wounded, who were hardly able to stand let alone to march, in spite of the entreaties of the Red Cross nurses. I am very sorry to add that all I have seen here shows the awful deterioration in the German character. The officers, with very few exceptions, were a set of drunken, brutal, dissolute men, who not only encouraged their men to commit excesses, but in some cases forced them to do so."

* * *

The missions to seamen are undertaking arrangements for the social and religious equipment of the Camp at Groningen, in Holland, where about 1,600 of the British Naval Brigade have been interned after their "plucky endeavour" to support the Belgian Army in Antwerp. A very large hall has been secured and will be available for "Church Parade," and more informal services, and can be used as a big club-room during the week for reading, writing and social recreation. Probably, also a small Mission Church for daily use will be fitted up alongside. Two of the Mission Chaplains will be in the Camp to take charge of the spiritual ministrations and generally to shepherd this large body of men.

* * *

The last Sunday in October is the day for collections for the Hospitals in all English Churches and Chapels, while Ireland does the same thing on the second Sunday in November. There was naturally a good deal of anxiety as to how far the war might affect the amount raised, which is very important for many a poor sufferer not connected with the Army. At the meeting of the Board of Delegates, however, the Treasurer announced that the collections were considerably in excess of the sum realized last year. It is very satisfactory to see that people are determined to do their best that other good causes shall not suffer because of the all-prevailing needs of our forces and their dependents.

A Chaplain to a War Hospital at home writes of the golden opportunity presented to our Church in such institutions at this time. He has been impressed with the ready welcome given by our wounded to the offices of the Church provided in the hospital. That would not be a matter for remark if it applied only to "practising" members of the Church. What he observes is the heartiness with which men who have never communicated desire to do so now, and the readiness with which the unconfirmed are brought to receive Confirmation.

"But apart from Sacrament and Ordinance, there seems to offer itself a new opportunity for the pastoral action of the Church. Here are men whose heart the Lord has opened by their dread experience. Now is an accepted time for them and therefore for their Church. May she know the day of her visitation."

Book Review

An Introductory Hebrew Grammar with Progressive Exercises in Reading, Writing and Pointing, by the late A. D. Davidson, Litt.D., L.L.D., Professor of Hebrew in the New College, Edinburgh. Nineteenth edition. Revised throughout by John E. McFadyen, M.A., D.D., Professor of Old Testament Language, Literature and Theology, United Free Church College, Glasgow. T. and T. Clark, Edinburgh, 1914; price 7/6.

It is surprising that a larger number of clergy and Bible students generally, do not acquire a working knowledge of the Hebrew language. It is at least as essential to the study of the Old Testament as a knowledge of Greek is to that of the New. It is often supposed that Hebrew is a very difficult language, quite beyond the capacity of all but a small number of students. The strangeness of the alphabet, the fact that the language is read from right to left, and the unlikeness of some of the sounds to any in our own language, have all contributed to create this impression. But those who have had any considerable experience in teaching Hebrew know that it is not nearly so difficult as is commonly assumed. The vocabulary of Biblical Hebrew is comparatively small. There are practically no case endings. The verb has only two tenses. The structure of the sentence is simplicity itself. Sentences are generally co-ordinated, rather than subordinated to one another. In short, Hebrew presents no greater difficulties to the beginner than Latin or Greek.

For many years English-speaking students have received their first lessons in Hebrew from the excellent Introductory Grammar, by Dr. A. B. Davidson. Now a nineteenth edition of this deservedly popular book has been published, revised throughout by Dr. McFadyen, now of Glasgow and formerly of Knox College, Toronto. The value of the book is greatly enhanced in this new revised form, by fuller explanations and a more liberal use of illustration. The sections in small print have almost entirely disappeared. This is a decided improvement, as the student was frequently instructed to omit them in spite of the fact that they contained matter of very great importance. To each of the exercises Dr. McFadyen has added a few sentences of unpointed Hebrew. The student will find the exercises of jointing these passages very helpful. In short, we have in Dr. McFadyen's revision of this famous grammar, a book which should make the task of learning the original language of the Old Testament a delightfully interesting and, in so far as may be, simple one. F. H. COSGRAVE.

WHERE SHALL WISDOM BE FOUND?

THE man who asked the question was in great distress of body, and mind, and soul. Death was tearing his body to pieces; his mind was vexed with doubts, and harassed by the futile sympathy and advice of his friends; and his soul was struggling to comprehend the ways of God. All those conditions are descriptive of the condition of man to-day in a very special sense. War is tearing the vitals of many nations to pieces, and giving thousands of men, women and children to death. Human reason is running mad over expressions like culture, development, evolution, militarism, ethics, and scientific laws. Everywhere there are strivings of soul as people turn round and ask why God permits such things, what is God's purpose. Slowly it is being borne in upon the human soul that it is not all of life to live nor all of death to die, that sin and holiness are the two extremes of influence that are marking, or have marked the soul of man throughout the world for happiness or misery. When Job pondered the question he came to the conclusion that no satisfactory reply could come from the dumb universe. Neither the silent motions of the spheres, nor the noisy turbulence of the sea, nor the gentle whispering of leaves, nor the loud bellowing of cattle could do more than bear witness that there is a wisdom. As he turns to man he sees that generally material things are of more importance than wisdom in human estimation—gold and the getting of it, and jewels with their beauty and value. In solitude and in grief man learns to ponder upon it, and when all earthly things are void then the soul of man hears death and destruction speak of the fame of it, that it is real, that it is enduring, that it transcends both dissolution and detachment. Then comes the impressiveness of the answer as the writer turns at last to God, and finds the solution in the words, "God understandeth the way thereof, and he knoweth the place thereof. Behold the fear of the Lord that is wisdom, and to depart from evil is understanding." How this thought comes home to all of us just now. Mankind has wiltered in the gifts of earthly wisdom for a century. Light, and power, and sound, and psychology, and logic have poured out floods of knowledge until nothing surprises, nothing seems impossible, and man has almost said, "With men all things are possible, with God little is possible." It is true that at the same time man has drifted from holiness into materialism, selfishness, and callous neglect of spirituality, and the Father of spirits. It is true that culture can mean war, that national honour may mean lies, that science may be the handmaid of murder, and right is swallowed up in armed power. By these things we are learning that drift from God means drift into peril and death. Because of them the world in bitter suffering is beginning to cry, "Where shall wisdom be found, true wisdom, the wisdom that means holiness, and honour, and self sacrifice?" It is not in wealth, or power, or ambition, neither is it in culture, or socialism, or economic development. But it is in departing from evil, in believing that a really holy life is the true passion of power; it is in giving to the soul its proper place in human life as the imperishable arbiter of right and wrong, as the only part of humanity that can know and fear God. On the other side of the question is there any more fearful commentary on human wisdom than the war of the civilized?

Sayings of Father Healy

By the Rev. A. H. Forster, Trinity College, Toronto

FATHER HEALY was born in 1824, being one of twenty-three children. His father was a provision merchant in Dublin.

Even as a boy, he showed the talent for rapid association of incongruous ideas which afterwards made him famous. While still at school, he described the efforts of a fat pig to escape through a door as Bacon's Essays.

In later life when asked if he had preached on the gospel of the day, he replied, "No, he had preached on the spur of the moment," and all his sayings have this spontaneous and unexpected quality.

A priest told him once that on a previous Sunday, he had crossed a slippery mountain by dismounting and holding on to his horse's tail. *"Non tali auxilio,"* was Healy's comment.

As is the case with most quick-witted people, he was a constant terror to officials, who suspected and not without reason that Healy saw through their impressive poses and diplomatic devices. By the order of the Archbishop he preached for the new Catholic University in the little Church at Kilmacanoque. The collection was only £1, 5, 6½. The authorities were disappointed. Did you tell them all about it? they asked Healy. "If I did they would have given me nothing at all," was his answer.

When a distinguished Canon was making an exceptionally dull speech at a distribution of prizes, Healy said that that was quite as it should be, "The greater the Canon, the greater the *bore*."

After a long delay, he was at length made a P.P. and was then told by a friend that he need no longer praise the Cardinal as he could go no higher. "I could be *suspended*," he suggested.

On being met with the greeting, '-'Well, Father Healy, how does the world use you?" He answered, '-'If the Church used me only half as well, I d have little cause to complain."

While he was at Little Bray, he became a close friend of Judge Keogh, a man whose orthodoxy was not even doubtful. As sceptics sometimes are, Keogh was somewhat superstitious. When someone expressed surprise at this, Healy declared that Keogh would believe anything except an article of faith.

Keogh is the author of a famous comment on the appointment of a deaf man as Judge of Appeal. "What! A man who cannot hear the sound of his own bell, to make him Judge of a peal."

Healy avoided theological discussions by means of ingenious answers.

On being asked the difference between a Cherubin and a Seraphin, he replied that he heard, they had a difference; but he understood they had made it up.

A Dublin doctor was renowned for his enormous size and when Healy was asked how Jonah could live in the stomach of a whale, he assured the inquirer that that was nothing, he had seen Dr. M. come out of a *fly*.

On one occasion when breakfasting with Mr. Gladstone, the subject of indulgences was introduced.

Mr. Gladstone told him, he had seen written at the entrance to a Cathedral, "Indulgences for 2,000 years to persons offering so and so." Father Healy remarked, with a smile, "And now, sir, weren't you offered very liberal terms. And if you entered into the matter, you would probably find that you could not be dealt with more reasonably in any other quarter."

He avoided political discussions with equal skill. When asked, "What will Tim Healy be when we have the Irish Parliament." He answered briefly, "An old man."

Healy was more than once taken by friends on tours abroad. While being hauled up one of the pyramids by an Arab guide, he suddenly exclaimed, "Now I know what is meant by the *dragoman*."

Once when he was at a German Spa, he met a friend who informed him that he was staying at the Crown Hotel; Healy, who never had much money, retorted, "I am at the half-crown one."

Healy was supremely successful in bringing together at his house men of all parties and beliefs, and so removing much of the bitterness from current controversies.

His funeral in 1894 was attended by the Church of Ireland and the Romanist Archbishops of Dublin, the Lord Mayor, the Chief Secretary for Ireland, Lord Wolseley, the Duke of Teck, and crowds of the peasants and the poor.

"If those whom the gods love die young," wrote Dr. Mahaffy, "then Healy was such. Had he lived for a century he would have died young—far too young, indeed, for the many that loved him."

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FREDERICTON

ST. JOHN

Rev. Gustav A. Kuhring, Rector of St. John's Church, has been accepted as chaplain with the second contingent.

HURON

WINGHAM

The Apostolic rite of Confirmation was administered in St. Paul's Church by the Bishop of the Diocese on Sunday, November 22nd. Nineteen male and seven female candidates were presented by the Rector, Rev. E. G. Dymond. The service was largely attended. The Bishop preached from Eph. 6:20.

BRANTFORD

The meeting of the Brant Deanery Sunday School Association was held at Grace Church Sunday School on evening of 26th inst., Rural Dean Saunders in the chair.

There was a very large attendance of clergy, Sunday School teachers, workers and others interested in the moral and religious welfare of our children.

Reports and election of officers for the ensuing term resulted in the following appointments:—Hon. president, Rural Dean Saunders; president, Rev. C. Paterson-Smyth; vice-president, Rev. J. S. Adamson; secretary and treasurer, Mr. Henry Fielden; superintendent font roll, Miss Emily Bunnell; superintendent of home department, Miss Edna Senn; superintendent of adult Bible class, Mr. E. W. J. Hunt; superintendent of missionary department, Miss Peddie; superintendent teacher training department, Mr. A. Morrison. Miss Emily Bunnell then read a highly interesting paper on the work of her department which aims at keeping in touch with the children from the time of their baptism until they become old enough to take their place in the Sunday School classes.

Miss Edna Senn followed her with a well thought out paper on the home department, which aims at teaching in the homes of those who from any cause are unable to attend Sunday Schools.

Both these papers were well discussed by the chairman and others. The Rev. Dr. Renison, of Hamilton, then gave an address dealing with the subject of getting children to attend Sunday Schools and obtaining their attention whilst there. The Rev. Speaker, who had spent many years as a missionary amongst the Indians and Esquimaux on the shores of Hudson Bay and Labrador and for four years never heard the English language spoken, was enthusiastic of the results he has obtained in his parish at Hamilton. He stated that there he uses moving pictures, lantern slides and pictures to illustrate the lessons. He strongly advocated the method of teaching more by the eye than the ear. Mr. H. W. J. Hunt then sought information as to the best methods of retaining the boys in our Sunday Schools after they have attained fourteen years of age or thereabouts.

In the discussion which followed methods were advised by the Rev. Dr. Renison and the Rev. Paterson-Smyth. The latter, on accepting the president's position, humorously described himself as a rebel from some of the methods generally in vogue, but promised compliance with the regulations of his position, and speaking to the question of Mr. Hunt, stated that in Grace Church they have started a Church Lads' Brigade, as that is an organization by which good results have been obtained in England in retaining the interest and membership of the boys right up to manhood, and he had great hopes that it would prove successful at Grace Church Sunday School.

The meeting then closed with the National Anthem and benediction.

MONTREAL

MONTREAL

The fifty-fifth anniversary of Christ Church Cathedral was commemorated on Sunday, Nov. 29th, by impressive services, conducted in the morning by Bishop Farthing and in the evening by the Rev. A. P. Shatford.

On Sunday morning, November 8th, the Bishop dedicated two beautiful memorial windows in the chancel and south transept of the Church of St. Matthias, Westmount. They were the work of the McCausland Company and were given by the Suckling and Clare families in memory of their parents.

On November 13th a very successful men's supper was held in the hall, being the first of its kind in the history of the parish. A men's association was formed as an outcome.

A fair in aid of local charitable needs and the Belgian Fund is to be held the first week of December by members of the parish terming themselves the "Allied Forces."

NIAGARA

NIAGARA

At a meeting of the members of the congregation of Christ Church, who live in and around Niagara Falls Centre, it was decided to have a new church constructed on Victoria avenue. Bishop Clark, who was present, gave his approval of the plan. The estimated cost is $12,000.

PORT DALHOUSIE

Hon. Richard Harcourt gave a very scholarly address recently in the Parish Hall on "The Teuton and the Slav." A large audience was present.

A branch of the A.Y.P.A. has recently been formed at Port Dalhousie—Hon. president, Rev. R. H. Ferguson; president, Mr. Chas. Smiley; vice-president, Mr. H. Bance; secretary-treasurer, Miss Norma Clark. Fifty young people joined at the first meeting.

NOVA SCOTIA

A committee consisting of the Bishops of Nova Scotia and Fredericton, Dean Lloyd, Archeacon Martell, Canon Powell, Canon Smithers, Judge Forbes, R. V. Harris, R. W. Hewson, K.C., J. Walter Allison, and W. Kerr Dimock, has been apointed to take steps to secure a new president for King's College, Windsor. Canon Powell's resignation so much regretted by Churchmen throughout the diocese, does not become effective until May next and in the month following he will become rector of the Church of the Holy Trinity, Toronto. In the office of a parish priest he will find a congenial field. His letter of resignation, a noteworthy document breathing personality in every word, distinctly stated that he felt "impelled by the Divine Voice," which none hearing within his soul can ever mistake, to resign the presidency of the College for "the humbler duties of a parish priest." But he will be sadly missed in this diocese, where his ennobling influence has been widely felt.

Rev. R. A. Hiltz, formerly rector of St. Matthias' Church, Halifax, but now secretary of the Sunday School Commission, has been a welcome visitor. On Sunday, November 23rd, he preached in the morning in All Saints' Cathedral, and in the evening in Trinity Church, his theme, presented with compelling earnestness and the directness and force which characterize him as a speaker, being "The Function of the Sunday School." Both Dean Lloyd and Canon Hind take the deepest interest in the Sunday School of the Cathedral, the Dean conducting two Bible classes—one on Wednesday "for all comers," at which the attendance has nearly outgrown the seating capacity of the hall, and one on Sunday for men.

Rev. W. Nicholls, immigration chaplain of the port of Halifax, has just arrived in the city and entered upon his duties. Owing to the war, there is little activity at immigration headquarters. During the six months from May to November Rev. H. W. Cunningham, rector of St. George's Church, gives invaluable help at the immigration offices, visiting the incoming ships and ministering to the spiritual needs of the strangers within our gates, purely as an act of service.

On Saturday, November 21st, three of our clergy left for St. John to assist in the General Mission arranged for in that deanery by the Bishop of Fredericton, and opening on Sunday, November 22nd, to continue one week. They were Dean Lloyd, who is the missioner at Holy Trinity; Rev. L. J. Donaldson, the missioner at St. Luke's, and Rev. W. P. Robertson, of Truro, the missioner at St. Paul's.

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TORONTO

It is expected that the repairs to the Church of England Institute, Halifax, made necessary by the recent disastrous fire, will be completed about January 1st. The damage has been assessed at $7,000. Canon Vernon, the indefatigable secretary, as full of triumphant optimism as ever, is pushing the work as much as possible and the calamity has served to quicken the interest of Churchmen in one of their most useful institutions.

Archdeacon Draper, of Louisburg, C.B., Rev. C. W. Ward-Whate, of Lunenburg, and Rev. B. A. Bowman, of Bermuda, are welcome visitors in Halifax.

The division of the parish of St. George's, Sydney, founded in 1783 and one of the largest in the diocese, which has been talked of for some time, is about to be effected.

ONTARIO

KINGSTON

A branch of the A.Y.P.A. has been organized at St. Luke's. The following officers were elected:—President W. Carroll; vice-president, J. Saunders; secretary, Mr. Booth; treasurer, Miss E. McDonald.

DESERONTO

The A. Y. P. A. is now in full swing for the new season. The attendance is well maintained and the members are enthusiastic. Everything promises well for a most successful year. The officers for the season are:—Patron, Rev. B. N. de Foe-Wagner; president, Mr. J. Flynn; vice-president, Miss M. Turner; secretary, Mr. R. Arnold; treasurer, Miss L. Murphy; executive committee is the officers and the following—Miss D. Collier, Miss J. Asaph, Miss M. Anderson, J. E. Addio.

ENTERPRISE

On Sunday, November 22nd, the Rev. J. W. Jones organized a Sunday School in St. John's Church with an attendance of eighteen scholars.

OTTAWA

OTTAWA

BROTHERHOOD OF ST. ANDREW

The annual meeting of the Local Assembly was held on Saturday, 28th, at 3.30 p.m., in St. George's Parish Hall. There were about twenty-five present. Mr. Sampson, President of the Assembly, reviewed what had been done by the different active chapters during the past year and urged those present to feel that the progress of the Brotherhood rested upon them.

Mr. Goodall, secretary-treasurer, read his reports and finanical statement.

Mr. R. K. Sampson was again re-elected president for the ensuing year.

Half of the time was taken up by a short conference and two addresses given—(a) "How can a Chapter help the Rector?" by Mr. C. G. Wintle, of Bishop's College, Lennoxville; (b) "How can a Rector help the Chapter?" by Rev. T. Lindsay, curate of St. George's.

The meeting was closed by a short preparatory service for the Corporate Communion, which was taken by Rev. G. S. Anderson, Rector of St. Matthew's.

The annual Corporate Communion was held in St. John's Church on Sunday morning at 8 o'clock, Rev. J. F. Gorman officiating, assisted by Rev. R. Palmer. There were about fifty members present at this service.

Rev. Canon Henry Pollard, Rector of St. John's Church, Elgin street, died on November 27th, after an illness lasting two months. Canon Pollard was born in Exeter, Devonshire, England, November 1st, 1830. He left England in 1858 and the same year was ordained deacon by the Bishop of Fredericton. The following year, 1859, he was ordained priest. He first held the curacy of St. Stephen's, N.B., and was next appointed rector of the parish of Maugerville and Burton, in the county of Sunbury, N.B., in 1861. Canon Pollard spent eight years in Maugerville. In 1869 he was appointed curate of Christ Church Cathedral, Ottawa, and later, on the removal of Archbishop Lewis to Ottawa, in 1871, was apointed curate of the Bishop's chapel. The chapel afterwards became St. John's Church, and since 1877 he has been rector thereof. He was made Canon of Christ Church Cathedral in 1897 and had been rural dean of Prescott and Russell and later of Carleton East. May he rest in peace.

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QUEBEC

The Rev. H. R. Bigg, A.K.C., has been appointed Rural Dean of the deanery of St. Maurice in the place of the Rev. Rural Dean Buckland, who has taken up work in New Carlisle and Paspebiac.

The Rev. J. W. Wayman, M.A., has been appointed Rural Dean of Gaspe in the place of the Rev. Rural Dean Walters, L.S.T., retired.

QUEBEC

The Rev. A. W. Jenks, D.D., of the General Theological Seminary, New York, conducted a Quiet Day for clergy in St. Matthew's Church, on Friday, November 27th, and on the same evening lectured to an interested audience in St. Matthew's Parish Hall on "Some Misapprehensions Concerning the Church," dealing with current misapprehensions concerning the evidence for the New Testament, and the witness for the Church's ministry, and the place of the Reformation of the sixteenth century in the Church's history, the distinction between doctrine and discipline and other matters wherein mistakes are popularly made. The lecture was full of first information and new points of view concerning the old unchanging religion of the Catholic Church.

TRINITY CHURCH

The services connected with the 89th anniversary of Trinity Church were held on Sunday, November 29th. The Rev. Prof. Cotton, of Toronto, was the special preacher. The annual men's banquet was held in the basement of the church on November 30th at 7 p.m. Prof. Cotton and Dr. Symonds were the principal speakers.

RUPERT'S LAND

The Archbishop and Col. Steele were the speakers at an informal dinner of the University Association, when the proposal to form a University regiment was heartily endorsed by all present.

On the last Sunday of the Church year, Rev. Walter Loucks (All Saints') paid an eloquent tribute to the imperial worth of Lord Roberts at evensong to which was added a memorial service.

The Rev. F. C. Chapman has returned from England, where he has spent the last three months on leave. He is at present assisting the Rev. A.J. Warwick, Rector of St. Andrew's.

The general missionary paid a visit on Sunday last to the Indian reserve at St. Peter's.

By the death of Robert George Simpson, a faithful member of the Church is taken from us. Settling in Rosser in 1885, he did much work for that district, of which he became reeve, and materially aided the establishment of a mission there. He was buried in St. John's cemetery.

The 45,000 Sunday School teachers and scholars of the diocese are entering upon a vigorous financial campaign during Advent and each child will be urged to make personal sacrifice.

On Sunday last the Rev. W. W. Thomas celebrated the Eucharist at St. Andrew's, Deloraine, on the occasion of the Patronal Festival. He was also the special preacher at all services during the day.

The various chapters of the Brotherhood holding their day of prayer on Monday, November 30th, specially remembered in their intercessions the men who through perils of war are serving this nation.

The members of the different committees of the H. M. F. campaign met at Trinity Hall on Wednesday evening, November 25th, where a banquet was served. Reports were read by the general missionary for the deanery of Winnipeg and the other conveners. The result will be announced shortly.

MINNEDOSA

A meeting of the Minnedosa Deanery was held in St. Mark's schoolroom, Minnedosa, on November 17th and 18th. There were present the Revs. Rural Dean Walton, of Birtle, Latornel, of Solsgirth, Pierce-Jones, of Russel, Stocker, of Strathclair, Pitts, of Neepawa and Ridgeway, of Clanwilliam. The lay delegates present were Mr. Richardson, of Shellmouth, and Mr. Walls, of Birtle. The travelling missionary, Rural Dean Thomas, was present for the opening session and in the evening gave an interesting account of the special campaign for the Home Mission Fund lately concluded. The Rev. Pierce-Jones read a carefully prepared paper on "The Use of Private Confession in the Anglican Church." The Rev. R. C. Pitts followed with a paper on "The Church's Opportunity in the Present War."

The deanery service was held on Tuesday night in St. Mark's. The Rural Dean preached a most impressive sermon from Jeremiah 12:5. The Sacrament of Holy Communion was celebrated on Wednesday morning at 8.30 and the morning session opened at 10. The next meeting was arranged for the first week in March. A hearty vote of thanks was accorded the people of the congregation who afforded hospitality to the delegates. The annual meeting of the S. S. Association took place on Wednesday afternoon. Among those present were the Rev. W. A. Fyles, travelling secretary, Mrs. Scott and Miss Wheatly.

The thirty-seven men who are in training in the Armoury for the second contingent paraded to St. Mark's Church for service on November 15th. A special celebration of Holy Communion was held for them on Monday at 8.30 a.m., eighteen of the company being Anglicans.

The W. A. will hold their annual bazaar on Friday, November 27th, in the schoolroom.

The services are being conducted by Mr. Thomas, a student of St. John's College, in the absence of the Rector, the Rev. G. A. Wells, who is in England as chaplain to the first contingent.

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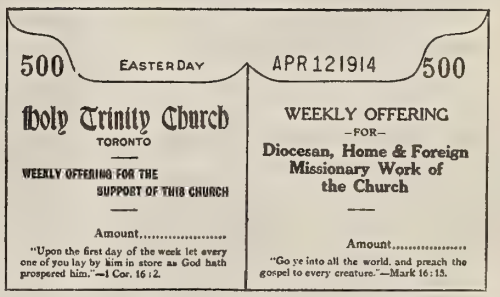
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October by which they added $43 to their funds.

On November 8th the annual "Hospital Sunday" was observed in the four churches of the mission. The offertories amounted to $115.90 and go to the Lady Minto Hospital, Minnedosa.

Miss Millage, organizing secretary for the W. A. paid a visit to Clanwilliam on November 13th and was entertained by Mrs. Proven, who held a reception for her in the evening. Miss Millage was on her way to the W. A. deanery meeting at Rapid City and will visit the Bethany and Westhope branches of the W. A. on her return.

The congregation of the four parishes have so heartily supported the mission funds of the church this year that the assessments will be more than met. This is something to be thankful for in a year in which so many extra demands are made for patriotic and other funds.

TORONTO

TORONTO

Christmas presents will be sent to the thirty-two soldier members of St. Aidan's Church now serving with the first Canadian contingent. The Parochial Society of the church has organized a subscription campaign to provide money for this purpose.

There was a large and enthusiastic attendance at St. Stephen's schoolhouse last Friday at the annual Congregational At Home. The turnout was most gratifying and the rector and churchwardens congratulated the members of the congregation. Rev. J. S. Broughall sent good wishes and regretted his inability to be present. Rev. Dr. Broughall was also unable to be present. It was pointed out that the parish was completing the fifty-sixth year of its existence.

St. Paul's celebrated the anniversary of the opening of the new church building on Sunday. Archdeacon Cody preached at both services. On Sunday the Sunday school room will be opened.

EXHIBITION CAMP

Church parades began on Sunday, 7 a.m., with celebration of the Holy Communion in the Dairy Building. At 10 a.m. a service was held in the Transportation Building. The preacher was Ven. Archdeacon Cody. Music was provided by the band of the 48th Highlanders. Three thousand men were present. Rev. J. Russell MacLean, chaplain, read the service. Ven. Archdeacon Cody chose as his text, "Enduring hardship as a good soldier of Jesus Christ." He declared that they were going to fight for all that was noblest in life, and that while they were soldiers of the King, they were also soldiers of the heavenly King. If they were to be strong without they must be strong within, and he urged them to develop Christian attributes. Loyalty, courage and comradeship were the three essentials of a soldier. Forms of church service are distributed to the men and collected at the conclusion of the service.

PORT CREDIT

The Bishop of the diocese visited this parish on Wednesday evening, November 18th, and conferred the sacred rite of Confirmation on nineteen candidates, seven males and twelve females. Of the males three were adults and of the females six. The church was crowded and a most reverent congregation listened to an address by the Bishop on our heavenly citizenship and remained impressively silent during the manual act. On Sunday last most of those confirmed made their communion at the 8 o'clock service.

The new Rectory is now completed and the Rector, with his family, moved into it on Thursday, November 19th. The parish is to be congratulated on the erection of such a beautiful and convenient house.

GORE'S LANDING AND PERRYTOWN

Two very interesting and impressive ceremonies took place on Thursday, November 26th, when Bishop Reeve, of Toronto, consecrated the churches at Gore's Landing and Perrytown and dedicated the memorials and gifts so generously given by the parishioners.

The service at Gore's Landing took place at 2.30 in the afternoon in the presence of a good congregation, when the following gifts were dedicated to the use of the congregation:—Chancel window, "The Eastern Morn," from the ladies of the congregation; Holy table, from the late Mrs. Shoenberger, Toronto; Bishop's chair, from Mrs. J. J. Daly, Cobourg, prayer desk, from Blonde Lumber Co.; seating of chancel, church and lectern and clergy seat and prayer desk, from Ladies' Aid; hymn board, from Mrs. J. J. Daly, Cobourg; organ, Mr. and Mrs. Drayton and friends; collection plates, from Mr. Chas. Sorby; brass tablet in memory of Mrs. T. F. Summerhayes, from her husband, Rev. T. F. Summerhayes; brass cross, from St. Matthias' Church, Toronto; lamps, from Mr. Gerald Hayward, New York; Holy Bible, from Rev. T. F. Summerhayes; Prayer Book, from the late Mrs. Summerhayes; frontals for lectern and prayer desk, from Sisters of St. John the Divine, Toronto; bell, St. Peter's Church, Cobourg; motto for porch, from Mrs. E. H. Osler, Cobourg; carpets and matting, Ladies' Aid.

The service at Perrytown took place at 7.30 in the evening when the church was well filled. After the service of consecration the following gifts were dedicated:—North-east chancel window, two sections—"Christ the Good Shepherd," "Christ the Light of the World"—in memory of Mr. and Mrs. John Wilson, from their son Thomas and grandchildren; centre chancel window, in memory of Mr. and Mrs. Thomas Campbell, from their daughters, Mrs. Campbell Wood and Miss Campbell; south end chancel window—Christ blessing the little children—in memory of Margaret Rooney, from her husband Wm. Dew, her brothers and sisters; two sanctuary chairs, in memory of the two sons of Mr. Patterson, of Port Hope, from the father and mother and family; lectern, in memory of the late Mr. and Mrs. George Patterson, from their children; prayer desk and clergy seat, in memory of Joseph Wilson, from his daughter, Miss Emma Wilson; five

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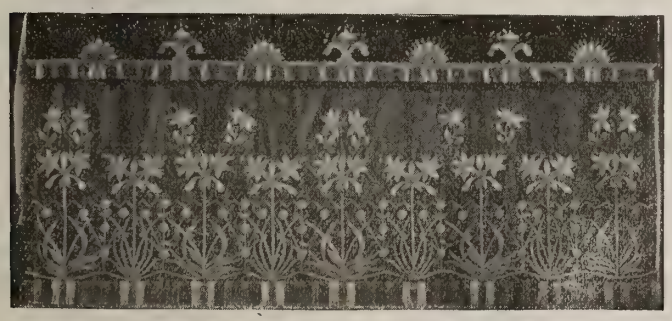
After the evening service an innovation was introduced when Bishop Reeve requested the congregation to remain seated. Mr. Fred Wilson, the people's warden, acting for the Churchwardens and congregation read a letter to the Rev. Mr. Morris in token of their appreciation of his services and Mr. Mark Noble presented him with a brass tablet, now affixed to the wall of the church, on which was the following inscription: "This tablet is presented to the Rev. Edward Morris, during whose incumbency, June, 1912-December, 1914, this church was built and consecrated, with grateful appreciation and high esteem. Signed on behalf of the congregation by the churchwardens—M. Noble, F. Wilson."

Mr. Morris, who leaves on Tuesday, December 1st, for work in Montreal, was overwhelmed by the unexpected



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panels for holy table and re-table, in memory of Mr. and Mrs. McMurtry, from their daughter, Mrs. E. Choate; seating of church and chancel, from Mr. W. B. Campbell; gasoline system of lighting, Mr. P. C. Hanna; carpets and matting, Women's Guild.

The Bishop addressed the congregations upon the consecration of the buildings and said that the consecration should be carried into the personal lives of the parishioners so that they might themselves set apart their bodies as temples of God. His sermons were much appreciated.

presentation and responded very shortly to the address of the wardens. There is much evidence of deep feeling between the Rector and his people as was shewn on Saturday night last when his troop of Boy Scouts broke into a meeting to surprise him with the gift of a handsome club bag. One can see that Mr. Morris will be much missed at Perrytown and Gore's Landing.

MOUNT DENNIS

Building operations have again been commenced on the Church of the Good Shepherd, corner of Eglinton avenue and Weston road. During a recent high wind storm, a portion of a newly-erected wall was blown down. It crashed through the temporary roof and damaged the basement furniture, where services were being held.

In the meantime, services have been held in the Maple Leaf Theatre. Repairs have been made to the temporary church roof and services will be resumed as usual. The new walls are being braced to prevent a recurrence of the accident.

NEWFOUNDLAND

Rev. E. Andrews, of Tilt Cove, has been appointed to Harbour Grace South.

Rev. H. McKay, of Harbour Grace South, has been appointed to Tilt Cove.

Missionary meetings are being held all through the diocese.

Rev. J. S. Adams, of Spaniard's Bay, has received the degree of B.D. from London University.

At a bazaar held by the C. L. B. at St. John's in aid of their armoury, the receipts were $4,000.

HYMN FOR WAR TIME

LORD GOD of Hosts, look down we pray
Upon our sailors far away,
On ocean's dark, cold wave,
All through the night, while cannons roar,
O God protect them more and more
Our country's honour save.

Lord God of Hosts, look down we pray
Upon our soldiers far away,
Now fighting for our King;
In trouble, sorrow, and distress
Lord give them strength to bear the test,
And victory to them bring.

Lord God of Hosts, hear now our prayer
Our sailors and our soldiers spare,
And bid this conflict cease;
The saddened home once more restore
That we may live for ever more,
In happiness and Peace.

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DIOCESAN ORGANIZATION

To the Editor:

Sir,—May I say that nothing was further from the intention of my letter of last week than any attack on any person or office in our Church? My Church principles would forbid that. My point is that the Church and her officers are suffering alike. I submit that certain ways of doing things want bringing up to date, to deal with conditions in these strenuous days. About vacant parishes, the present system, surely, is very unfair to the Bishop and very bad for parishes. I would suggest whether the adoption by canon of a system akin to that in use, say, in the diocese of Montreal, and some others, would not help us?

EDMUND GREAVES, M.A.
Bobcaygeon, Ont., Nov. 24th.

CHRISTIANITY AND THE WAR

St. Paul's Rectory,
Brighton, Ont.

To the Editor:

Sir,—Your correspondent "Pax" has evidently read neither his Bible, nor the course of human events, nor the causes which lie at the bottom of this war to any wise purpose. If a burglar entered his house would "Pax" refrain from using force to expel him on the ground that he must allow his goods to be seized because he is a Christian? On such a ground Christian nations ought to abolish the police. There should be no laws against wrongdoing for wrongdoing can only be prevented by violence—the violence of the gaol, the stonepile, the police, what not. Unfortunately for the world the heritage of the fall in sin, which is selfishness and lawlessness, and in the overcoming of sin, violence must be used sometimes. The invasion of Belgium is just a case in point. Because the marauding army wanted to pass through Belgium they thought that they had a right to go through because they were stronger than Belgium. Not to resist this was to allow wrong to triumph. To resist it was Godlike and Christlike. "Think not that I am come to send peace on the earth. I come not to send peace, but a sword." And thus the Kingdom of God and right and truth and honour have ever spread through the world. There are times when selfishness and greed must be opposed by physical force—strikes, war, revolt, insurrection—when we must listen to the call of the prophet, "Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plow-shares into swords and your pruning hooks into spears; let the weak say I am strong." God's words to Joshua belong to us to-day: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee withersoever thou goest." And let us not forget also the inspired words of the Psalmist: "The Lord is a man of war, Jehovah is His name."

E. W. PICKFORD.

HELP ON CHRISTMAS DAY

408 Brunswick Ave., Toronto,
November 30th, 1914.

To the Editor:

Sir,—Will you kindly let me appeal through your columns for help on Christmas Day for the services at the Western Hospital, Bathurst street? Will those men and women who can sing come and help us? We want a sufficient number to divide into two companies as we shall have seven wards to visit. If those who will come can give me their names before Christmas, I would be glad, and on Christmas Day will they please assemble in the reception room on the right hand of the main entrance to the hospital at 10.45 a.m.?

CHAS. L. INGLES.

DEFINITE CHURCH TEACHING IN OUR SUNDAY SCHOOLS

To the Editor:—

Dear Sir,—I am glad to see some one is at last awakening to the need for proper Sunday School lessons. The letter from "Teacher" in this week's issue touches on a vital spot in our Church curriculum. The Anglican Church seems to be utterly unable to realize the importance of definite church teaching for our rising generation. I have taught Sunday School for many years and have always resented the colorless lessons put in by the compilers of the Leaflets. We wonder why our children grow up Methodists. It is easy to understand—they know no better. The Sunday School lessons are not designed to make robust Churchmen—the stuff in them is equally applicable to any denomination or no denomination. Definite faith is not stimulated. You may believe in the efficacy of sacraments or not, in an ordained priesthood or not, in the hope of resurrection or the hope of a *happy-hunting-ground-die-and-go-to-heaven* religion; in a tee-total-social-reform-morality religion or one that approximates to our Lord's way of dealing with those matters.

I maintain we ought to teach the catechism and all the doctrines therein enunciated; the essential divine origin of sacraments and ordinances; the purpose of God in creation, redemption, resurrection and eternal glory to follow.

The hope, the blessed hope, of resurrection and translation should be made to take the place of the morbid ideas Christian men have about death and some kind of mythical glory after death without resurrection. The real unity of the Body of Christ and the dignity of our calling to reign with Him as His Bride, and so on. These are the things that our young people should learn. I trust "Teacher's" letter will produce results.

CREDO.

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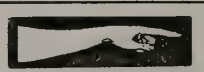

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Women's Work and Social Service

CONCERNING the relation of the universities to the war, a great deal of interest may be learned through the newspapers as we search them from page to page. "The business of *London* University is proceeding as usual," we read, "Except for the dearth of students": many have joined the ranks or have taken commissions, while the Officers' Training Corps is busy organizing those who are still "up." Over 300 from *Glasgow* have obtained commissions, and 150 have enlisted in the University contingent of the Cameron Highlanders, besides many in other regiments; many more are serving in the Territorials, the R.A.M.C., and other branches. *Edinburgh* estimates that 1,000 of present and former students are serving, while about two-thirds of the *Trinity College, Dublin,* men have volunteered. A training camp has been set up within its precincts, the park and dining-hall being at the disposal of the members for recreation and meals.

* * *

About 1,300 men are in residence at *Cambridge* this term, writes a correspondent to the *Times,* about 700 of whom are being trained by the O.T.C. Men are receiving commissions and leaving for one sort of service or another every day,—not in masses but in the units that mount up. "Cambridge has indeed gone to the war," and about 50 per cent. of those who still remain are foreigners, or are beneath the age limit, or have so far been rejected by the medical authorities. One college has given 71 per cent. of its members, and the percentage, as we should expect, is highest in the colleges which enjoy the chief reputation for athletics.

This correspondent notes the very serious reduction in the number of medical students enrolled at the University, only 64 as against 116, 110 and 114 in the three preceding years. The list of Cambridge men who are serving, though necessarily incomplete, contained 4,200 names, among them that of Sir John French of Trinity.

The Cambridge O.T.C. is carrying on a full programme of work, though the Cavalry, Field Artillery, Engineering and Signal Service units are in abeyance; the men of the Infantry Corps spend three hours on five afternoons a week in drill, musketry, route marching and manoeuvres; two evenings in lectures and one evening for night operations. The scheme is carried out on the lines of a school of instruction, the cadets being required, at every stage, to act as instructors to each other.

Recruits come in every day; most of last term's cadets have gone as officers, despatch riders or in some other capacity, and probably about 900 will be enrolled. "There are no organized athletics at present and uniform is accepted as academic dress for lectures, laboratory, Hall or chapel." A base hospital to accommodate 1,000 beds has been established on the King's and Clare cricket grounds, and under the open-air treatment rapid recoveries are frequent.

* * *

A similar transformation has taken place at *Oxford.* "It has never been more beautiful," writes the *Times* correspondent, "but the undergraduates,—where are they? We miss them by field and stream, and in the 'stream-like windings' of the High street which they are wont to make so busy and so merry. 'Oxford and Cambridge after the war ought to reform themselves very drastically,' says the Dean of St. Paul's. . . Well, the classes that reformers always want to reform away,—the well-to-do, the athletic, the sportsmen (who are often scholars)—are gone: they were the first to go, straining at the leash, streaming up in vacation, begging and praying for commissions, longing to get to the French shore. The workingmen students of Ruskin College have gone, too. The result? Very largely solitude and silence.

"Oxford has felt the 'shock' and is beginning to feel the 'altrition' of war." Keble has still 100 men, notwithstanding its having sent out one of the largest college contingents; Magdalen 45; Oriel 34; the relative position of the colleges has changed numerically, Christ Church being now sixth in size. The O.T.C. is working vigorously and its arrangements are severe and exacting, class A consisting of those who will be ready for commissions at the end of the present term; class B, of those who will not be ready till a later date, probably the end of the academic year. Military training is the predominating exercise, "Khaki the only wear."

One of the chief scenes of interest here in the day time is the base hospital, and among the students enrolled are some who would normally have gone to foreign universities, among them some Japanese. "The women students are devoting their spare time to good works."

By far the largest proportion of last year's members of the Oxford Christian Union are among those who have gone, also twenty from the missionary college of St. Augustine's, Canterbury, and sixteen preparing in different centres for work under the S.P.G. No doubt the same would be found to apply to other missionary societies, if one had their statistics.

* * *

At the beginning of the war the *Indian* students in England unanimously offered themselves to the Government for whatever service might be thought suitable. *Russian* students, as a body, voluntarily offered for the war without even waiting for their legal summons, a fine example both of Russian ardour and of the proverbial student enthusiasm for a real cause,—while it may be noted that the other day 3,000 *Belgians* of the class of '14, at great risk, made their escape from territory occupied by the Germans and joined the colours at Havre.

And so, no doubt, it would be found to be throughout the student world. Many students from the Universities of the Dominions are linked with their brother students at the front, or are preparing under the guidance of the O.T.C., and it is a good sight to watch the Toronto students drilling in groups in the University fields.

* * *

Cambridge hospitality was offered, as we all know, to the University of Louvain to transplant itself and carry on its work there till happier times, and Belgian professors and students have found a welcome alike in Cambridge and Oxford. By the end of October, 50 students and more than 20 professors were gathered in Cambridge, where regular instruction was being organized in both French and Flemish. A number have also gone to Oxford, and French is becoming the language of the High Table in some colleges, but it is noteworthy that the Belgian professors do not favour the granting of degrees or arranging of courses directly for Belgian examinations, lest this might seem to interfere with the immediate duty of all able-bodied Belgian young men,—that of enrolling themselves in their country's armies.

* * *

It is part of the "humane" tradition of our universities to extend hospitality to strangers and foreigners, and, especially through the beneficent generosity of the late Cecil Rhodes, many German students have been going to Oxford, where at the expense of the Rhodes bequest, they enjoyed its freedom and explored its treasures. Is it possible that any of these men could have made use of their opportunity, to act as agents of the German secret service? Is it possible that some of them did not so use it? We cannot tell; the Vice-Chancellor of the University in an interesting and touching communication on the subject, referred to the German Rhodes Scholars as men whom "we had learnt to love" and of whom it was hardly possible to think without trust, yet in reading his words it was difficult to resist the thought that, perhaps, the trust was a matter of hope rather than of conviction.

But some of them no doubt were worthy of the trust, and perhaps it is to one of these that the following incident refers: "Among the wounded to-day was a young German whose bloodless, intellectual face, was but the head-piece to a mass of bandages. He had just been taken from the hospital train and placed tenderly in an improvised hospital bed in the railway shed.

"'He saved the lives of seven French soldiers.'

"A blood-stained sheet of packing paper pinned on a blanket told us. Scribbled, no doubt, under bursting shell and spitting shrapnel, this simple sentence was all the ambulance men had time for, but it was enough, and this man is being cared for by an English doctor who means

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to pull him through, if care and science can manage it."

* * *

Why are students so enthusiastic to serve in this war? No doubt we can suggest many reasons, patriotism, love of excitement, the spirit of adventure, and so on. But I think the real answer is deeper, and I give it in the striking words of a writer in the *Times*, "The spirit of our young men is the great hope raised by a plain issue between right and wrong. We have been aware that there was some great discouragement in the modern world, a bewilderment because of which politics seemed trivial, and the best men never ranged against the worst, a doubt whether or no there was any power in the universe beyond sheer material force, whether it was not the highest duty of men to organize the material force of their country so that it should prevail over others. This was the doctrine of Germany, and while Germany professed and profited by it, it did stand as an obstacle to higher and more spiritual hopes. But now Germany has put it in practice in such a manner that everyone, not German, sees the wickedness and folly of it. The world is determined that this doctrine shall not prevail. Germany has cleared up our doubts about right and wrong. She has shocked the conscience of the world into eager faith again, and fortunate are our young men to be young at a moment when conscience and faith have so splendidly revived."

In this Crusade, indeed, "noble is the struggle and the hope great."

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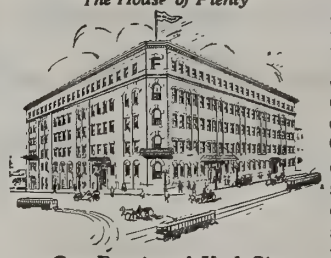
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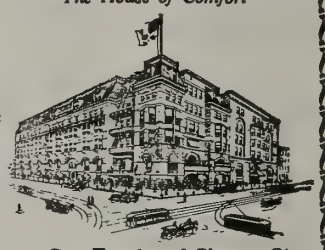
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VOL. VI., No. 50 TORONTO, THURSDAY, DECEMBER 10, 1914 5c. PER COPY

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The Week

WE saw somewhere the other day that a distinguished person said that reunion was necessary, as people began to recognize the commercial reasons for it. It was a waste of money, a waste of men, and a waste of effort to have four Churches representing four views of Christianity in a place that could only support one with commercial prudence. The financial view is a fact, but it is to be hoped that the question will never be settled because of the financial view. Everywhere and at all times there is a section of people who would treat religious problems as they would commercial ones. We heard of two men being described as making a good team if they could be got to join work for a particular Church. To some people the success of a religious movement is the amount of whoop and go about it. Real religion is degraded by such association of ideas, for it has to do primarily with a world and a condition in which money, success, and up-to-date methods are unknown and impossible.

Reunion

A MR. GRAHAM has written a book about his experience when journeying to America as an immigrant. After arriving at New York and seeing something of the United States, he among many other things, spoke of some forms of religion in the United States as "religion is a sort of ethical rampage." The phrase is very striking, whether justified or otherwise. Rampage is a lovely word. We see the Refreshment Rampage—the excited cooks, the excited waitresses, the excited washing up of pots and pans, for there has been a meeting of the Mothers' Council, the Young Women's Aid, or the Young Men's Self-sufficiency Society. There is the dress-up rampage, when the young, the middle-aged, the beautiful and the less beautiful are wearing weird dresses, or reduced dresses, or mad caps, or pocket handkerchief aprons, or sabots, or as little as possible, because the Church is in debt, or the Mission Fund is depleted, or a new vestry must be raised. There is also the Amusement Rampage, where cards are laid out for euchre and whist, and bridge, or the piano, and the singer and the non-singer, and even the howler are dragged on to the platform so that the poor may have boots, the naked clothes, and the ignorant may use moral pocket handkerchiefs. After each rampage there is a big cleaning up, much weariness and sane asking "Is it worth it?" One wicked critic said, "It would be so much nicer to be openly wicked."

Religion

THE war has produced an astonishing amount of verses, of a good, bad, and indifferent quality, but a really great national poem—we are not forgetting "It's a Long, Long Way to Tipperary"—we believe is yet to appear. Perhaps it is because the deep, still places of the nation's soul have not yet been sounded, and the plumb line has not yet reached its depth. It is the call to the deeps of a man's nature that brings out the strongest sentiments of which he is capable. Few of us can have failed to notice the special appeal which the Psalms make to us at this particular time. One almost feels like the old farmer who on reading Wordsworth's poems, exclaimed, "Why that fellow has some of my ideas." It is because many of these Psalms were written at a time of great national crisis to the people of Israel that they appeal to us at the time of our great national crisis. Added to this is the fact that all great poetry appeals to the soul of man for all time.

National Poetry

ONE of the oldest and most famous hymns of the Church is the Advent hymn beginning "Day of Wrath, O day of mourning," known to us all as the Dies Irae. This grand and immortal song of judgment was written in the thirteen century by Thomas of Celano, the friend and biographer of St. Francis of Assissi. It was the only great hymn which its writer produced, but we know that he must have been the possessor of a soul familiar with spiritual and unseen things and capable by strong faith of realizing the presence of the Judge and of expressing its sense of that presence in a way to make others see and feel much of what it sees and feels itself. The deep solemnity of the hymn has thrilled the hearts of millions of men in every generation since it first appeared. It is used as the Sequence in a Requiem. Goethe uses it in Faust. It has also gathered a deep interest from its association with Sir Walter Scott, who translated part of it in "The Lay of the Last Minstrel," and who muttered it on his dying bed. There are said to be 160 English translations, but no translation could do it justice in all respects. One of the most magnificent is the one which appears in our Canadian Book of Common Praise. It was written by Rev. W. J. Irons, in 1848. It is well known the Revolution in Paris led to many scenes of terror and shame. One of these was the death of Monseigneur Affre the Archbishop of Paris, who was shot on June 25th, on the barricade while endeavouring to persuade the insurgents to cease firing, and was buried on July 7th. As soon as it was safe to do so his funeral sermon was preached in Notre Dame, accompanied by a religious service of the most solemn and impressive kind. Throughout the service the Archbishop's heart was exposed in a glass case in the choir and at the appointed place the Dies Irae was sung by an immense body of priests. The terror of the times, the painful sense of bereavement, which rested upon the people through the death of the Archbishop, the exposed heart in the choir, the impressive ritual and the grand rendering of the Dies Irae by the priests, gave to the occasion an unusual degree of impressiveness. Dr. Irons was present and deeply moved by what he saw and heard. On returning home from Church he wrote out the translation which appears in our hymn book.

Dies Irae

A DAILY paper reports one of our army chaplains, a priest of the Church, saying that it is not a time for considering denominational differences among the troops, but a time for considering the great bond of union that should exist among men as brothers—in fact one gathered from the report that the Brotherhood of man was the one and only thing to be considered at the present time. Far be it from us to minimize the great law of love for one's fellow men for it is the second of God's two great commandments, the first of which is "Thou shalt love the Lord, thy God, with all thy heart and mind and soul and strength." It is not possible to obey the first of these commandments without following on to obey the second. And also it is not possible to obey both of these commandments and forget all about Church principles. The Church cannot be separated from the Incarnate Christ. It is not possible to consider the founder of anything apart from that which he founded, or the physician apart from his remedies. If this is what is meant when denominational lines are deplored by many who wish to be considered as broadminded, it is much to be regretted. Hackneyed and high sounding phrases of brotherliness may appeal for the moment to a man's sentiment, but what alone would bring him a lasting benefit and comfort is the teaching of the Church in its most practical and definite manner on repentance of sin, confession of sin, and the resulting forgiveness and peace of God.

Practical Help

With Our Troops

WE think that the following letter, written by a Chaplain of the Contingent to his home, will interest many:

At Sea.

Here is another installment. I wonder if the strains of "Jesu, Lover of my Soul" are ringing in your ears as they are in mine. Seven or eight of the officers are gathered round the piano singing hymns, to the playing of the Doctor.

We are now within 600 miles of Southampton, where we are to land, we believe—Oh, what a beautiful day this is; the sea is not a dead flat to be sure, but not more than rough enough to give the boat a bit of a sideways, endways tilt—and he sun shines brightly and warm. The men are lying out on deck in the sun, enjoying themselves immensely. We have our chairs up on the deck in the sun; I enjoyed a half hour there before lunch, and hope to have more this afternoon.

But that is not all that makes this a glorious day. I had 35 men and officers out to the Eucharist this a.m., not as many as I should have, by any means—but that we have 35 men who will come to the H. C. at 6.45 a.m., is a good deal to be thankful for.

At 10 a.m. we had our first service. This was held in the Sergeants' Mess, one-half of the men attended. I don't know how my address went down exactly, but I know this much, that I prayed that however weak my words might be that at any rate they might take root somewhere. So it cannot have failed of doing some good.

At 11 we had the second service—the other half of the men attended. I gave the same address only slightly simplified. The singing at both services was splendid and the attention excellent.

The conditions of a campaign life are not altogether favourable to thoughts—and I just longed for a chance to say something about it. They are a fine lot of fellows, careless some of them—but on the whole, I could not wish to be with a finer lot. At first I found it rather difficult to get inside the defences of some of them, but that seems to have passed. God certainly has strengthened every hand in my work, in spite of my failings. Yesterday we commenced a series of sporting events. The Sergeant-cook, who was running things, asked me to help with the judging. Shortly after things had begun, the Referee asked me to take his place—for the "Pillow-fight on the bar" event. This was a most amusing event—two men sat up straddled on a suspended spar, fixed so it could not swing. Then with mattresses beneath, and a pillow in the hand of each, they tried to knock one another off the bar, which was just high enough to keep the feet of the longest legged man off the deck. There were some interesting bouts, and I was glad to be Referee, for it brought the Chaplain into touch with sport. After the men came the officers' turn. That was much joy to the men, and we had great amusement out of it. But the to-me-most interesting part was when a cry went up for the Referee to try a bout. So in I went delighted with the chance of doing something—to show I was a man as well as the Chaplain. Result: It was my first bout; imagine my delight when a voice cried, "Three cheers for the Referee." I wish he'd said Chaplain—still they all knew I was that. In my second bout I got licked, but trust that I showed that the Chaplain was a sport anyhow. You see all these things count in getting into the men's confidence. So far I have not had a man show anything but the greatest respect for me. I pray God that it may continue and that the respect may be that of confidence and even love. If a man could only get right into their confidence, he could do anything he liked with these fellows. We've got a hard row to hoe, and it's going to cost us a good many lives to hoe it. What these fellows have to face in the next few months I can hardly imagine, but I know that it will be awful; and I am here to encourage and enhearten them. With the tremendous responsibility comes a fierce joy—a joy that brings a lump into my throat and almost tears into my eyes: and yet, with that I cannot hold back the smile that comes. Surely God is good to give us such an opportunity for work for Him. How can we make good. I always think of what was once written to me, quoting "Who is sufficient for these things," and "Our sufficiency is of God," "He is faithful that promised," etc. And the text of a Bishop, in a Confirmation sermon I heard three times, "I can do all things through Christ, which strengtheneth me." God grant that I may never hold back in my work; and that I too may remember the words of St. Paul, who at the end of his life could say, "I have fought a good fight, I have finished my course, I have kept the faith." The words of Our Blessed Lord on the cross, too, came to me with deeper significance than ever this a.m. while I was speaking: oh, that I too may be able to say, "It is finished!" of my duty—when my day of life is about to close.

After dinner I found that my friend had started a meeting in the forward 3rd class dining room. We sang a few hymns, about thirty men joining in the singing. We had a violin to lead the music; I spoke for about fifteen minutes. It was wonderful the way the men listened. Several card games that were going on stopped, and the room filled. It was not that I gave such a wonderful address, it was simple and ill-expressed, but I could feel so strongly that God was there with us and that He was speaking through me. It was a wonderful climax to a wonderful day. I cannot say how many men were there, but the room was full, even members of the ship's crew stopped to listen. I hope I am not too elated over it all; but, really, I never felt such a wonderful feeling as I had. It seemed as though every word went home. God grant they did!

Yesterday, as I say, we spent at the sports—sack races, needle and thread race, three-legged race, rope climbing, and last and best of all, the obstacle race. This was a race against time, and gave everybody much joy. The men had to strip, crawl through a 20-foot canvas tube, filled with soot, then over a maze of ropes, up and down ladders, through another canvas tube (called a windsail) filled with flour. As they came out of this they had to face a stream of salt water from a hose and at the same time scramble over another maze of ropes and finish. The fastest time was 37 seconds. I don't know how it was done so fast, but that was the time recorded. The tug-of-war finals have yet to be pulled off, and a number of other finals.

We have the "Queen Mary" battleship cruiser on our left flank. She has been with us for several days now. Yesterday she came through the lines for some reason, so we got a good look at her. She is a ship of 27,000 to 28,000 tons, 28 to 29 knots, 8 13.5 inch guns, and 16 4-inch, and 3 torpedo tubes, 12-inch side armour. She did 34 miles an hour for 12 hours, on her trial trip last year.

We expect that to-day our fleet will break up and go in three groups for three different ports, but as yet we have not divided. The wind is quite heavy this a.m. on our port quarter, that is about N.W. The ship rolls a bit, but not uncomfortably yet. However, we are so well used to the motion now and so near to port, that we don't care. That I should ever have crossed the Atlantic without being ill is a dream that I never had; but here I have accomplished it. We have had extraordinary weather.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE W. A. CALENDAR

To the Editor:

Dear Sir,—You have so often spoken with approval and encouragement of the work of the Woman's Auxiliary that I am sure that you will allow me space in your columns to make an appeal to your readers for help.

The Auxiliary very seldom makes an appeal outside its own membership—indeed, it is our pleasure and privilege more often to meet the appeal of others—but these are days of emergencies and I am now asking the co-operation of your readers in disposing of our W. A. calendars for 1915. These were prepared last spring, long before war darkened the horizon and dislocated all systematic work. We had hoped to sell many of the calendars at the Triennial Meeting, but, as you know, that meeting has been cancelled, and so a favourable opportunity of advertising and disposing of our calendars was lost.

The calendar itself consists of two sheets. The first sheet has a beautiful picture of a Red Indian woman, reproduced in colours, representing the Indian work of our Church. The other sheet bears a charming figure of a Japanese girl, representing our work in Japan. Each sheet has six calendar blocks, with the W. A. subjects of prayer, and the W. A. cross in blue.

The whole calendar is an unique specimen of "Made in Canada" art printing. The sketches are the work of Dudley Ward, the well-known artist, and are reproduced by Messrs. Rolph & Clarke, of Toronto. The price is 25 cents, post free, and it can be obtained from parochial and diocesan officers of the W. A. or direct from Miss F. F. Lea, 5 Bedford road, Toronto.

This appeal comes from the General Board of the Auxiliary and not from any one parish or diocese.

If your readers, lay and clerical, men and women, will include one or more of these calendars in their Christmas gifts this year, we shall easily sell the five thousand copies which we must dispose of, if we are not to be faced with a deficit. In ordinary years, there would be no doubt of our selling every copy, but this year we need this extra appeal. I feel confident that we shall not appeal in vain, and that those who buy will get a good return for the money invested.

ADELAIDE N. PLUMPTRE,
Secretary of Literature.

(*Continued on page 862*)

OLD COUNTRY LETTER

Owing to delay in the English mails we have not received our Old Country Letter in time for insertion in this issue.

ADVENT

THE four Sundays in Advent have been very closely associated with what is known as the "Four last things," namely, Death, Judgment, Hell, and Heaven, and this year the association seems more than usually impressive. There is a sort of certainty that not for many centuries has death gathered in so many thousands as has happened previous to and including this season of Advent. Of judgment the air is full; men's minds are thinking of it, and men's mouths are talking of it, and nearly everybody forsees its sentence upon somebody else, or upon some other nation. That is one of the strange things that has come about in this war—the sense of God being undoubtedly upon each nation's side, and as a consequence justice, judgment, and the certain doom of the enemy. Yet we cannot all be right, or on the side of right. Again if there is a hell upon earth, then war as waged to-day among civilized people is hell—the slaughter of useful and simple lives, the poverty and injury of innocent people, the ruin and decay of civilization are all marks that shew how close civilized man still is to the wild animal. And no one can alter man, or change the world except God, and even He refuses to change it by compulsion, and only alters it in accordance with the desires of his children as expressed in their prayers. It is true that He leads up to that alteration, or rather to the desire for alteration by His laws of cause and effect. If man neglects God then national life tends to selfishness, brutality, degradation, and immorality. The divine nature in man at length resents this, hates it, and turns to God for help and succour, and God comes back into human affairs as a Father restored to His repentant children. Already before the war began to throw its shadow over the world, there were multitudes of men and women who were becoming weary of the emptiness of life, the degradation of worldly ideals and principles, the deterioration of home life, of married life, and of public life. Some found refuge in philanthropical work, others in the many "isms" which grew up to supply the world need, and some in the old paths of prayer and grace. Now that war has come the tendency is and will be to turn people back to God Himself. However satisfying in ordinary life philanthropy may be, or mere development of some kind of human spirituality, yet nothing can ease a mother's pain, or a wife's loss except the consciousness that God can and does care for all His children, that He is listening and answering in love, though we may not at present quite understand His answer. It is all very well to do settlement work as a relief to ennui, or soul-sickness, but for sheer loss and separation only the voice of God can bring comfort, as He whispers to the faithful soul, "Peace, it is I." This helps us to pray for others, this comforts us when there is only one thing left to us, namely to pray for others, and this gives us courage to face our own future when we realize that others are praying for us. In all great national distress there is always the happy tendency to sink differences, to avoid eccentricities of faith, to seek God and God only, and to revert to prayer as the means of drawing near to God. What a mighty power lies close to every human heart, and yet even now how many are afraid to use it, or using it are afraid to use it with faith nothing doubting—the faith that can move mountains.

The Church in the West

THE Church, like every institution in the Empire, has been profoundly affected by the war. Her responsibilities and anxieties have been increased, and with the community at large, she has been called on to make her contribution of sacrifice. Of the contribution made by the Church in the West I propose to write, though I am painfully aware of the scantiness of my information. Possibly some of your readers will kindly supply me with items of news that would be of general interest.

The readiness with which clergy, candidates for ordination and laymen have offered themselves and—still greater sacrifice—been offered by loving wives and mothers, is known to all. One father, recently a church warden, told me that he had two sons in the first contingent and expected his only remaining boy to go later. A church with a seating capacity of one hundred and fifty has sent ten of its sons, including three servers and two choirmen, with more still to follow.

From the Diocese of Rupert's Land three priests have already gone as Chaplains with the first contingent; one at least has gone from the Diocese of Qu'Appelle and others, I doubt not, from other parts of the West. From the Archbishops' Mission one priest and four laymen have volunteered for service with the Canadian Forces,—the priest as chaplain, the laymen in the ranks. One priest has returned to England to offer himself as a chaplain for the front and received an appointment at Tidworth Camp. Two laymen, graduates of their university, after two years' service with the Mission, have returned to England and applied for commissions in the new army.

The experience of another member of the Mission, Mr. Bickersteth, has been particularly interesting. After taking his degree at Oxford he worked, as a member of the Mission, among the homesteaders of the Far West and then in the railway camps. Before entering on his duties as a member of the staff of the University of Alberta at Edmonton, he went to Paris for further study. Returning to England on the outbreak of war, he enlisted in the Yorkshire Hussars. Later he received a commission and went for training to the Cavalry Barracks at York, with a view to joining the Scots Greys or one of the regiments of Dragoon Guards. To few is it given to be within a few years to be a graduate at Oxford, a lay worker among homesteads and construction camps, a student in Paris and the officer of a regiment of Guards.

Of special interest, to my mind, is the part played by the sons of the Church's Schools and Colleges in the West. Old St. John's, the mother of them all is represented by more than twenty-five. It is a peculiar distinction that of the twenty-five, only one apart from her four chaplains—one of whom has been described in a private letter as the idol of the ship in which he sailed—holds a commission. It is as though her sons, without a thought of how they would best like to serve, had answered the call of their country with a simple, "Here am I, send me."

Emmanuel College of Saskatoon, and St. Chad's of Regina, are both well represented in the 28th Batt., at present in camp at Winnipeg. St. Chad's from a small body of students is sending five and Emmanuel about ten. Among the latter is a priest serving in the ranks. These students with other members of their regiment, meet morning and evening for daily service in the chapel of All Saints' Church, which has been placed at their disposal by the rector. The Parish House has also been thrown open to the soldiers encamped in the neighbourhood and muscial evenings with games and refreshments have been provided.

Two of the students have been appointed sergeants, which speaks well for the stamp of men enrolled in our colleges as candidates for Holy Orders. Judging by the men I have had the pleasure of meeting, I should say there was no doubt they will be an influence for good in their regiments and, if it be God's will that they return, will prove as efficient soldiers of the Cross as, I am sure, they will be of their King.—G.H.B.

QUESTION BOX

Ques.—Can you give some information about what is called the Catechism which is used as a means of instruction in Sunday Schools?—I. M. L.

Ans.—The means of instruction known by the name of the Catechism was started by Archbishop Dupauloup, and is known as the method of St. Sulpice. The children meet in the Church and are instructed by one of the clergy. The mode of instruction is cathechetical, that is by question and answer; also by writing notes on instruction; and has in addition an office, a homily, and the reading of the Gospel. It insures uniformity of teaching, improved discipline, and definite knowledge. For advice read Dupauloup's book, and various books published on the English use of the Catechism, among which may be mentioned Trevelyan's Outlines for the Catechist.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
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ALGOMA

In connection with the election of Bishop Thorneloe of this Diocese to be Bishop of Ottawa, in succession to Archbishop Hamilton, the Bishop sent out the following letter to the clergy of his diocese:—

North Bay, Ont., Nov. 18th.

"My Dear Brother,—I feel it my duty to inform you of the following facts: At the Synod of Ottawa, held yesterday, I was elected by a large majority to be Bishop of Ottawa in succession to Archbishop Hamilton. The circumstances of the election were unique. It took place at the first ballot. Naturally I felt it right to give some consideration to an offer made in so gratifying a manner.

"After four hours' consideration I informed the Synod that, much as I felt the honour done me and appreciated the evidences of goodwill involved in it, I could not forget the claims of Algoma to which field of labour I was elected by the representative of ten dioceses eighteen years ago. I found it difficult to satisfy myself that the call of one diocese could over-ride the call of ten. Yet I might have felt it to be the case that I was divinely called to a change of sphere, but for the fact that the time seemed very unpropitious for my removal and the present condition of Algoma made such removal difficult. It is a period of strain and depression. Many lines of my work hang in the balance uncompleted. Numbers of missions are vacant. The English societies are somewhat uncertain whether they can pay our grant in full. Our English Association leans upon me in the present emergency desiring my presence in the spring to revive its life.

"I could not evade the feeling that under such circumstances to leave Algoma would be literally deserting in war time. Other considerations pointed in the same direction. My decision, therefore, was that duty bound me still to Algoma.

"The Synod received this announcement with strong expressions of disappointment, and without any further ballot adjourned until the 26th inst., expressing the hope that in the meantime I would change my mind. In this hope, however, I gave them no encouragement. Here the matter rests at present. But I shall obviously be expected to make a further and final announcement before the date of the adjourned meeting.

Yours faithfully,
"GEORGE ALGOMA."

The clergy of the diocese made the following reply:—

"Dear Bishop,—We, your clergy of the Diocese of Algoma, desire to express how deeply we are touched by your action at the recent Synod of Ottawa in deciding to remain with this Missionary Diocese when elected by such an overwhelming majority to succeed Archbishop Hamilton. We realize that the honour done you in that election was great and we congratulate you and appreciate all the more your stand on that occasion.

"While we feel you need no assurance from us of our loyalty and devotion or esteem and affection for you, yet we would like to state at this time that we could not think of your going from us but with the keenest sense of loss. We can never forget what your fatherly council and guidance have ever been to us. Your saintly character and never-ceasing activities have been and are both an inspiration and example to us.

"It is this very high sense of your personal worth and appreciation of your great gifts for high office which now prompt us in a spirit of self-sacrifice to say that should you ultimately, in the interests of the Church at large, deem it to be your duty to alter your decision, we would not have you unduly consider us or this field of labour, which has been so signally blessed during your episcopate.

"We pray that God's richest blessing may be with you now and always."

The Bishop has since accepted after twice being elected.

CALEDONIA

Sunday, November 22nd, Bishop Du Vernet preached in St. Paul's Church, Fraser Lake, in the afternoon and in the new public hall at Endako in the evening.

Rev. W. Sweetman is in charge of the Anglican Mission of this district and has moved his residence from Fraser-town to Endako, which is a freight divisional point 350 miles from Prince Rupert on the G.T.P.

Before leaving Endako the Bishop inspected the church property lately purchased and made final arrangements for the erection of a church building, the foundation of which was begun this week.

The concrete work for the railway round-house, the repair shop and the oil tank is almost finished.

The people of Endako are hoping to have a government road made to the foot of Francois lake, a trail having already been brushed out which will answer as a sleigh road this winter.

Rev. Jos. H. Atkinson, with his wife and two children, arrived at Anyox, Granby Bay, B.C., Nov. 5th, coming by the G.T.P. Railway from Sioux Lookout, Ont., to Prince Rupert, thence up the coast a hundred miles by the G.T.P. steamship "Prince George." The Bishop has appointed Mr. Atkinson to the charge of Christ Church. Anyox is, next to Prince Rupert, the busiest town in the north, as work at the smelter goes on day and night.

EDMONTON

ARCHDEACONRY CONFERENCE

The Edmonton Archdeaconry held its conference December 2nd in All Saints' pro-Cathedral and was largely attended. The proceedings were opened with the celebration of Holy Communion at 8.00 a.m. and morning prayers at 9.30, after which the members of the assembly met in All Saints' school. After the opening remarks of the chairman, the Venerable Archdeacon Webb, the following committee was appointed to draw up a programme and outline a course of studies for future meetings: Archdeacon Webb, Canon Boyd, Canon Howcroft, Rev. C. Carruthers, Rev. C. W. McKim, Rev. H. Whittaker.

The meeting was then addressed by Bishop Gray, who in the course of his readings said that plans were being commenced for the formation of a training class of laymen for promoting the work of the Leymen's Missionary Movement. Archdeacon Webb then read a most practical paper on "Parochial Difficulties and How to Meet Them." This was followed by another helpful paper contributed by the Rev. R. T. Ingram Johnson. An interesting discussion of the topic concluded the morning session. The meeting adjourned at 12.30 for lunch, which was provided by the Willing Workers of All Saints' Church.

The conference re-assembled at 2.30, when the subject of Sunday School Efficiency was taken up and two valuable papers were contributed by the Rev. C. Carruthers and Rev. H. Whittaker, comparing the city and country point of view. An animated discussion followed and all felt that a real effort had been given to the work.

At 8 p.m. the members of the conference attended in a body the annual Choral Festival service held in the pro-Cathedral. The music was provided by a massed choir representing the various Anglican churches in the city, under the leadership of Vernon Barford, and included the anthem "O Gladdening Light." The service was sung by the Rev. F. O'Neill Fisher, the lessons being read by Canon Howcroft and Canon Boyd. The Rev. W. Everard Edmonds preached an inspiring sermon from Gal. 4:26. After referring to the power of music, the preacher dwelt upon the Church's claims, the Church's power and the Church's opportunity at the present time. The Benediction was pronounced by Bishop Gray. The services formed a fitting finale to the day's programme and all felt that Archdeacon Webb had in every way possible arranged that the first meeting of the Archdeaconry of Edmonton should be one to be long remembered.

THE LAYMEN'S MISSIONARY MOVEMENT

The visiting delegates from Toronto reached Edmonton on November 14th, and on Sunday, November 15th all the Anglican clergy of the city exchanged pulpits. Missions was the theme for the day and Canon Gould, the Secretary of the M.S.C.C., took this as his topic in the morning at Holy Trinity Church and again in the evening at All Saints' pro-Cathedral.

On Tuesday evening the Anglican laymen of the city met for supper in All Saints' schoolroom. Mr. A. M. Frith occupied the chair and introduced the chief speaker, Canon Gould, who held the breathless attention of his audience from beginning to end.

Bishop Gray spoke briefly supporting Canon Gould's appeal and asking the help of the laity in making the work of missions the first consideration of the Church in the Diocese of Edmonton.

OPENING OF ST. PAUL'S NEW CHURCH

Sunday, November 22nd, was a red letter day in the history of St. Paul's parish and Canon Howcroft and his congregation are to be congratulated on their new church. The new building, of which a portion only is now constructed, will, when completed, be ninety feet long by fifty-two feet wide. The basement comprises a large, well-lighted assembly hall for Sunday school, concert and social purposes.

The building is in the Gothic style of the perpendicular period, with large, square tower and traceried windows, and the interior is in perfect keeping with the exterior. The altar rails are of great historic interest, being the gift of St. Mary's Parish Church, Lambeth, which is mentioned in the Domesday Book.

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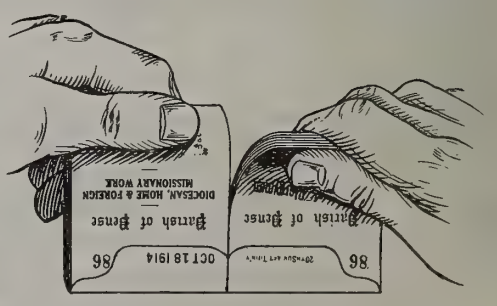

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The opening services lasted from November 22nd to November 29th.

All Saints' Mission

On Tuesday, November 3rd, Deaconess Wibby held a reception for the formal opening of this Mission work in connection with All Saints' Parish. A goodly number of interested friends were present and were shown over the new building, which has been set apart as a mission house. Archdeacon Webb said a few words in explanation of the work that was to be carried on and the Bishop offered prayers for God's blessing and the house was formally declared open.

The work has already proved that it was greatly needed. Among the activities already set on foot are a Sunday School, a boys' club, a class held three times a week for teaching English to foreigners, and a mothers' meeting.

Miss Kate Halson, General Dorcas Secretary of the W. A., addressed a general meeting of the W. A. in All Saints' schoolroom on Saturday afternoon, November 28th. A large number attended and the work has been given a decided impetus by Miss Halson's visit.

Holy Trinity Parish

A sale of work was held in the schoolroom on Saturday, December 5th, under the auspices of the W. A. A large number attended and the sale was a decided success.

On the previous afternoon and evening a sale of work and concert was held at St. John's the Evangelist, the mission church in connection with Holy Trinity, and part of the proceeds was set apart for the Belgian Relief Fund.

Six more men have left this parish for the front, making a total of twenty-seven for whom special intercessions are being made.

The Edmonton Mission

A "Quiet Day" was observed at the mission house on December 1st and all members of the Archdeaconry of Edmonton were invited to attend. The services for the day were conducted by Rev. A. W. Swayne, of the Southern Alberta Mission, assisted by Rev. W. G. Boyd, head of the Edmonton Mission.

Canon Boyd recently visited Lac la Nonne Mission and gave three lantern lectures on the "Holy Land" in the churches of the mission at Sion, Lac la Nonne and Belvidere. Mr. Boyd noticed considerable development in this district since his last visit two years ago.

Another member of the mission, Mr. F. W. Simmons, has joined the Canadian forces for duty at the front.

Onoway Hospital

A new matron, Miss Dalton, has come from England to take charge of the hospital at Onoway. Miss Dalton has a fine record of training and experience and we look forward to seeing a steady development of the work under her superintendence.

St. Andrew's Church

A supper and social evening was held in St. Andrew's Church on Monday evening, November 30th, and a reception tendered Rev. J. A. Partridge and his bride.

HURON

Archdeaconry of Elgin

The sixth annual conference of the Archdeaconry of Elgin was held in the Church at Dutton on the 11th and 12th of November. The Archdeacon, Dr. Hill, opened the meeting with prayer, after which an address of welcome was given by the rector of the parish, the Rev. R. J. Murphy, B.A.

The Archdeacon, in his opening address, thanked the committee who had the arrangement of the conference in hand, for the excellent programme which they had been able to plan. He congratulated the Archdeaconry for holding their conference at this time, when men's thoughts were so engrossed in the war. While he was gratified to note the splendid way in which the people were responding to the various patriotic and philanthropic agencies, he urged the clergy to impress upon their people their prime duty of labouring for the Kingdom of Christ. "These things ought ye to have done and not to leave the other undone."

As the Rev. E. C. Jennings, of Blenheim, resigned his position as secretary, the Rev. P. H. Streeter, of Merlin, was elected to that office.

Good papers were read on the following subjects:—"Reservation of the Blessed Sacrament," by the Rev. Mr. Charles, of Wallaceburg; "The Cathedral System," by the Rev. Prof. T. G. Wright, of Huron College, and "Church Music," by Mr. E. G. Henderson, of Windsor. All of these papers brought forth much discussion.

In the evening of the first day of the conference Evening Prayer was said and an able sermon from Rev. 2: 17 was preached by the Rev. Canon Downey, rector of Port Stanley.

The next morning the Archdeacon celebrated the Holy Communion, assisted by the rector. This was followed by a "Quiet Hour," conducted by the Rev. Canon Howard of Chatham, who gave two very helpful addresses on the "Lord's Prayer."

One of the most important resolutions passed was that "The Archdeaconry present a memorial to the executive committee of the diocese, that an effort be made to augment the Bishop Baldwin Memorial Fund."

The evening meeting of the second day was devoted to three addresses. The Rev. Canon Tucker, Rector of the Cathedral, in his forceful manner, spoke on the subject of "Missions," Canon Downey spoke on "Sunday School Work." This was followed by a most inspiring address by Canon Howard on "The Religious Issues of the War."

Although not a largely attended conference, the meetings were most interesting and helpful to those who were able to be present. It was decided to hold the next meeting at Blenheim.

NEW WESTMINSTER

St. Mark's Hall

On Thursday evening, in St. Paul's hall, Vancouver, the annual public meeting of the above hall was held. A. McC. Creery, Esq., vice-chairman, presided. On the platform were the Bishops of New Westminster and Columbia, the Archdeacons of Vancouver and Columbia, Rev. Prof. Trumpour, Revs. C. R. Littler, secretary of the council, E. G. Miller, of Victoria, Principal Seager, and Profs. W. T. Keeling and C. C. Hoyle, L. H. J. Minchin, Esq., bursar of the hall, and R. H. S. Cresswell, Esq., ex-vice-chairman of the council. The large hall was well filled with an interested and appreciative audience.

The meeting was opened with prayer by Archdeacon Scriven, after which the chairman addressed the meeting briefly referring in congratulatory terms to the honoring of the Principal by Trinity College, Toronto, with the degree of D.D., *honoris causa,* in July last. The Principal then gave his annual report. Four men who had passed through St. Mark's were serving in the priesthood of the Church in British Columbia, and one student had been compelled, owing to family affairs, to go to England, where he is now a student in King's College, London. Students had conducted mission work in eleven places in the province during the summer and are helping clergy in ten parishes at present. This year the hall opened with the largest number of students at the beginning of any year so far, viz., sixteen. Two, however, had been accepted for the front with the second contingent and a third had applied. Their places would be taken by three new men who were expected next term. The Principal was proud that St. Mark's was to be represented at the front. He referred in terms of gratification to the work of the staff during the year, to the great help the Women's Guild had been, to the interest of the subscribers in the work in all parts of the province, and to the warm and kind interest of friends in England. He closed by expressing confidence for the future.

The speaker of the evening was the Bishop of Columbia, whose wise, earnest and inspiring words on "The Conditions and Needs of the Church in this Province" were listened to with great pleasure and profit. It was not finances he meant to speak about but the great need of inspiring in this province of infant life and mixed people a sense of corporate unity with the selflessness, loyalty to the Church, and general well-being and higher interests of the people which that would bring. The Church should lead in an example of this and had a great opportunity here of doing so. It is impossible in a few cold words to convey the spirit of the address. Mr. McC. Creery spoke on the same subject, urging support of those institutions, such as St. Mark's, which were laying the foundations of the higher life of the community. The Bishop of New Westminster spoke of his gratitude for the development of the project of training men for Holy Orders in the faith of our fathers and closed the meeting with the Benediction.

Regrets for unavoidable absence were read from the Very Rev. the Dean of Columbia, Dr. Doull, Rev. F. H. Graham, H. S. Crotty, Esq., and others.

SOUTH VANCOUVER

A new church has been built by the congregation to replace the former St. Peter's Church, which was destroyed by fire last year. The dedication took place on St. Luke's Day, October 18th, the Bishop officiating.

The church is built on a new and more convenient site, one block from Main street. The congregation had originally hoped to be able to build a larger and better church than the old one, but present conditions, especially in a poor district such as South Vancouver, made such hopes out of the question for some time. So, sooner than go on any longer in the inconvenient temporary quarters (two empty stores), it was decided to go ahead and see what could be done with the actual cash in hand.

A meeting of the congregation was called on September 8th at which the Bishop presided and the plans inspected and passed. Work commenced next morning and in thirty-three working days the church was up and finished sufficiently for use. Over forty men of the congregation, including the rector, Rev. G. F. C. Caffin, gave voluntary labour under the direction of a paid architect and foreman, and when the church was opened on October 18th, the anniversary of the fire, the actual cash expended was two dollars less than $1,500, which was all they had to deal with.

The result is really an object lesson of what can be done by determined effort and co-operation. The new St. Peter's even surpasses the former church in simple beauty, and is larger and more convenient and could not have been built for three times the cost in the ordinary way. The dimensions are 80 feet by 30 feet. Seating capacity, 250. The sanctuary and choir are spacious and the proportions dignified. There are two vestries and an ambulatory at the east end. A gallery ten feet wide stretches the full length of the west end. The walls are finished throughout with dark stained British Columbia fir panelling. The roof is barrel shaped and finished with beaver board, panelled in fir. This is not yet completed. The windows have leaded lights, with mellow-toned, tinted glass. It is so arranged that by means of an immense drop curtain two-thirds of the nave can be separated from the eastern portion, and this makes a splendid hall for the usual parochial gatherings, and at the same time a fair-sized chapel is always reserved for sacred purposes only. A huge open fireplace gives a cheerful aspect to the hall on a winter's night. All the bricks used in this and the two chimneys were brought over from the ruins of the old church. At present the building is heated by stoves, but it is planned to instal a hot-water heating plant as soon as funds permit. The greatest credit is due to the architect, Mr. F. N. Whinfield, to whose ingenuity, carefulness and good taste is chiefly due the remarkable utility, beauty and economy displayed in this new church.

NOVA SCOTIA

With the first overseas contingent there are serving as chaplains from this diocese, Rev. G. M. Ambrose, rector of Bedford, and Rev. D. V. Warner, rector and Rural Dean of Shelburne, two of the strongest among our younger clergy. Six others, all of them doing splendid work in their respective parishes, have offered for service with the second contingent, although it has not yet been announced which of them has been accepted. They are Rev. F. C. Ward-Whate, rector of St. John's, Lunenburg, the second oldest Anglican church in the diocese; Rev. R. D. Bambrick, rector of Yarmouth, whose only son, as stated recently, is on duty at the front;

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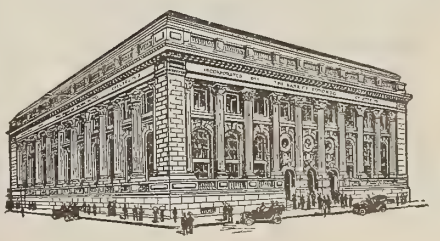

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Reserved Funds - - $6,307,272

THE BANK OF TORONTO

Rev. Gerald Bullock, Rector of St. Alban's, Sydney; Rev. W. T. Suckling, of Joggins Mines, and Rev. J. F. Tupper, of Westville.

On St. Andrew's Day members of the various branches of the Women's Auxiliary in the Deanery of Halifax met in All Saints' Cathedral for the service annually held on that day, there being a celebration of the Holy Communion by the Bishop of Nova Scotia, who also preached a deeply spiritual sermon. The Diocesan President of the Auxiliary, which is doing a noble work for missions, is Mrs. Worrell, now, happily, almost entirely recovered from very serious illness during which she has been much missed from her accustomed place. She is a most earnest and also a most tactful officer and genuinely beloved by the members of the organization.

Halifax is on fire with patriotism. On Sunday, November 29th, the Twenty-fifty Battalion of the Second Overseas Contingent, consisting of nearly one thousand recruits from various parts of Nova Scotia, held a parade service, going to St. Paul's Church, where, in the absence of Ven. Archdeacon Armitage, the curate, Rev. S. H. Prince, preached a most effective sermon based upon the character of St. Andrew, he who first heard the call "beside the Syrian sea." The preacher especially emphasized the spirit of self-sacrifice as exemplified in the life of the saint and as it is being exemplified to-day in the war-worn area of Europe. The recruits are a remarkably fine body of men—one beheld them with mingled pride and pain. Their progress through the sunny streets was watched by loyal hundreds.

Dean Llwyd and Rev. L. J. Donaldson, of Halifax, and Rev. W. P. Robertson, of Truro, arrived home from St. John on November 30th, the general mission held in that deanery having been richly fruitful. The St. John "Standard" devotes extended space to a mass meeting held in the Imperial Theatre on Sunday, November 29th, the closing day of the mission, at which the Bishop of Fredericton presided, and Dean Llwyd delivered an address of wonderful power.

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All Saints' Cathedral has from the first been fortunate in the loyalty of devoted Churchwomen who have found their happiness in laying rich gifts "upon the altar." The Bishop has just received news of the most recent of these—a legacy of one thousand pounds left by Mrs. Kelly, wife of the late Bishop of Newfoundland. Mrs. Kelly took a deep interest in the Cathedral and gave several sums thereto during her lifetime.

SYDNEY

The congregation of Whitney Pier and Coxheath are both about to be set up as independent parishes. The former of these, under the rectorship of Mr. G. M. Bullock, and the latter under Mr. H. Watson, have been doing excellent work. Whitney Pier congregation, which is composed almost entirely of workmen in the steel company, has been badly struck by the existing industrial depression, but it is bravely fighting to hold its own.

BEDFORD

The debt on All Saints' Church has been provided for and this handsome edifice will soon be consecrated.

ANTIGONISH

Rev. J. M. C. Wade, late rector of Newport, is about to enter on the work of this parish.

SHELBURNE

During the absence of Rev. D. V. Warner with the first contingent, Rev. Mr. Tooth is giving services in this parish.

ONTARIO

Dean Starr, who has been a chaplain in the English Army since August 7th, has returned to Kingston. The chaplain's work was principally at the bases where the wounded were brought in. For the most part he was at Senlis, Boulogne, Paris, Chartres and Beauvais. Dean Starr brought a trunk filled with relics of many battlefields, including German helmets, fragments of shells and one Iron Cross of the first order, awarded to a Prussian for gallantry in the Franco-Prussian War.

LYN

The Church has been overhauled, painted and decorated, and was opened on December 6th. Rev. Rural Dean Woodcock, of Brockville, was the special preacher. His parishioners have presented the Rev. J deP. Wright with a handsome purse with which to procure a horse for use in his parish.

QU'APPELLE

PELLY RURAL DEANERY

The secretary of Synod, Canon E. H. Knowles, and the General Missionary of the diocese, the Rev. A. E. Burgett, were present at the annual conference of the Pelly Rural Deanery on November 27th and gave the clergy and laity assembled very practical hints and much inspiring counsel. Stress was laid upon importance of a frank unconventional appeal to every Churchman and it was held that systematized offering was absolutely necessary.

The Rural Dean, the Rev. G. P. Terry, deplored the departure of the Rev. W. Western from Pelly to take up important work in Regina. Welcome was extended to Mr. Cuthbert Atkin, who has taken up the work in Pelly and White Beach and the north-east corner of the deanery. Mr. Laws is also a recruit and is already making good progress with his Indian charges.

Grants and apportionments were discussed. It could not be denied that these times of stress pressed somewhat heavily, but there was a ray of hope in each of the several reports submitted to the conference.

It was reported that at the recent visit made by his Lordship to the deanery forty-one candidates were confirmed. Of these sixteen were presented in Pelly and fourteen in the Margo and Wadena mission.

During the conference services and celebrations of the Holy Communion held in Holy Trinity Church were conducted by the Rural Dean and by the Rev. A. Brock Humphrys, the Rev. E. Hampton and the Rev. S. P. Reade.

The Rev. A. E. Burgett is now diocesan secretary of the Sunday School Association. His address to the clergy on self-knowledge at the end of the conference was much appreciated.

FLEMING

On Monday evening, November 24th, the parishioners of St. Mark's gave a reception to their Bishop in Jupp's hall. Missionary addresses were delivered by the Bishop, Rural Dean Gross, and Mr. R. C. Honeyman, after which lunch was served by the ladies, and a pleasant social evening spent, brightened by vocal and instrumental music.

On Tuesday, 10.30 a.m., a large congregation met in the church, where twenty persons received the rite of Confirmation and almost sixty partook of the Holy Communion.

Two beautiful memorial windows in memory of Mrs. W. W. McDonald and Mr. Thos. Winter were dedicated, as also a brass altar cross, a gift to the church to replace a wooden gilded one.

The Bishop expressed himself as well pleased with the progress of the work in the parish and congratulated the parishioners, especially the members of the W.A., on the improved appearance of the church, on which about $200 had lately been spent in repairs and painting.

QUEBEC

Arrangements are proceeding for the Synod for the election of a bishop to be held on December 10th. Ven. Archdeacon Balfour, Commissary, will preside at the Synod.

The men of the second contingent have been parading on Sunday mornings to the different parishes of the city for service.

RUPERT'S LAND

A generous contribution to missions has been made by the churches of the diocese. At a meeting of the central committee in Winnipeg on November 25th, it was stated that $28,000 had been pledged or given. This is well up to the amount aimed at, $31,000. Churches in Winnipeg gave $18,000. Archbishop Matheson expressed thanks.

The congregation of St. Alban's listened to an edifying address from Rev. R. B. McElheran on Wednesday. The speaker outlined his ideal of a parish and as he has been for some wears rector of one of the largest and most vigorous parishes of Winnipeg his words carried extra weight. The rector of St. Alban's (Rev. H. Cowley) also spoke at some length on the machinery of a diocese. An excellent attendance secured complete success for the meeting.

St. Martin's W.A. held a tea on Friday at the rector's residence in aid of the Belgian Relief Fund. The effort proved very successful.

The last Confirmation class of St. Peter's, Winnipeg, has presented the church with a magnificent Bible, purchased from London, England, which will be larger than any Bible in use in the West. This book was consecrated to God's use on the second Sunday in Advent and very many of the congregation inspected it after evensong.

Longmans' New Books

The Fellowship of the Mystery:
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Dr. Neville Figgis' new book contains criticisms of some of the writers, such as Neitzsche and Houston Stewart Chamberlain, who have had such influence on modern Germany. Dr. Figgis replies to the Neitzschean criticism that Christianity is merely a doctrine of hostility to life by showing the true nature of Christian asceticism. He combats also the claims put forward by the new Teutonic Christianity. The book also contains an appendix on John Henry Newman, which illustrates the final lecture on Authority. A second appendix on *Modernity* versus *Modernism* deals with recent phases of the Modernist controversy. The author tries to show that the Modernists are entangled in theories of nature which have become obsolete. In the preface reference is made to the situation created by the war.

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St. John's pro-Cathedral Ladies' Aid held a bazaar on Tuesday, December 8th, in the gymnasium of the school. The proceeds were devoted to a parochial relief fund for the needy during the coming winter.

The Rev. C. E. Copeland took over his duties as rector of Alexander on the second Sunday in Advent.

The Winnipeg Sunday School Association has had three lectures for Sunday School teachers from Mr. W. Bailey on the art of teaching the Bible. In 1915 three more are to be given by Mr. P. K. Newcombe on the art of teaching the Prayer Book. Both lecturers are prominent educationalists and the meetings are of inestimable value to all teachers, and especially the more inexperienced. Some of the churches, however, send no representatives. This is a matter for regret, as the committee hoped to see two-thirds of the 370 city teachers come to these monthly lectures that were specially provided for them.

The special campaign for the H.M.F. has resulted in an excellent response being made to appeals. Never before has the financial outlook appeared brighter. The city parishes have done very well, St. Matthew's being to the fore.

It is rumoured that two more of our clergy are going to the front with the second contingent. This means extra pressure of work for the clergy of a diocese that is proud to send them, but is in need of men. At present the staff of St. John's Cathedral frequently spend week-ends at country points where lay readers are in charge. Thanks to these clergy many laymen taking mission duty are able to communicate at festivals. The Dean, Canons Murray, Phair and Matheson and the Warden of St. John's College are making arrangement with Synod office whereby celebrations will be held at various prairie stations this Christmas.

TORONTO

The Bishop administered the rite of Confirmation in St. Barnabas', Chester, on Sunday evening.

Bishop Reeve confirmed a class at Bowmanville on Sunday.

TORONTO

The Men's Bible Class of St. Matthew's, Toronto, under the management of the Rev. A. Forde, is making a move for increased co-operation among Bible classes and for a unification of their scope and work. The project is a worthy one and deserves all the support it can get.

Thirty-two persons were confirmed in Holy Trinity Church by Bishop Sweeney on Wednesday evening, 2nd December. The Bishop, before beginning his confirmation address spoke of his sorrow at Mr. Owen's leaving the parish and diocese and of his satisfaction on account of the return to the diocese of the Rev. Dr. Powell as Mr. Owen's sucessor as Rector of Holy Trinity.

The Rev. John Hodgkinson takes charge of the parish until Dr. Powell comes in May.

G. F. S.

The annual members' meeting of the G.F.S. was held at St. Simon's Parish House on Tuesday evening, November 24th. A large delegation from the various branches was present. The special features of the evening were addresses by Dr. Cayley, Mrs. Hayward, Mrs. Christopher Robinson. The evening closed with a stereopticon lecture on the "Old Curiosity Shop," given by Mr. N. W. Gladwell.

St. Philip's Church, Spadina avenue, was filled to the doors on Sunday evening, November 29th, to welcome the Bishop of the diocese on the occasion of his visiting his old parish for the purpose of administering the apostolic rite of Confirmation.

A large class of candidates consisting of twelve males and nineteen females, and of which seven were adults, had been prepared by the assistant curate, the Rev. A. J. Arthur, who also at the service acted as domestic chaplain to the Bishop. The Rev. Canon Jarvis and the Rev. Mr. Hobbs assisted the rector at the service.

The Bishop gave a most inspiring address on the heavenly citizenship, emphasizing the duties of loyalty and obedience to the Heavenly King and portraying in glowing language the glories of the kingdom.

St. Mark's Church new parish house, was formally opened on December 1st by an enthusiastic meeting presided over by the Rector, Rev. W. Leslie Armitage.

The house provides space and facilities for the various branches of social and religious activities, especially amongst young people. There is a large hall, schoolroom and kindergarten room, ladies' guild, men's club and billiard rooms. In the spacious basement is a shooting gallery. In the upper part of the building is a five-roomed furnished flat, this being the residence of the new curate, Rev. S. G. McKegney, who was introduced at the meeting.

The structure is of Indiana stone, with Gothic windows and was designed by the builder, A. T. Darragh. The cost is upwards of $15,000.

The speakers of the evening were:—Archdeacon Ingles, Rev. Dr. Hiltz, Rev. L. E. Skey, Rev. Dr. Bryant, Rev. H. Brown. The Ladies' Guild provided refreshments at the close. A presentation was made to the retiring organist, Mr. J. H. Perrin.

W. A.

The Diocesan Monthly Board meeting of the W. A. was held in the schoolhouse of All Saints' on Thursday, December 3rd, at 10.30 a.m. Miss Cartwright presided at this large and enthusiastic meeting.

Mrs. Southam extended greetings on behalf of the entertaining branches.

The diocesan officers presented their reports.

The corresponding-secretary reported two new life members—Mrs. W. T. Wright, Alliston, and Mrs. Lemon, St. Anne's, Toronto. The former had this honor conferred upon her by her husband, the latter by her branch. A new branch has been organized at West Mono, which has commenced with great interest and enthusiasm.

It was announced that Mrs. Clougher had accepted the office of convener of Dorcas Committee, and that Mrs. Snively had taken her post of secretary-treasurer of Dorcas Committee.

The treasurer's receipts were $797.78, expenses $651.90.

Thirteen bales and one cassock were sent from the Dorcas Department; eighty-five new names have been added to Babies' Branch and the Hospital Committee paid ten visits during the month.

A Junior Branch has been organized at Lindsay.

Miss Cooper has resigned from the Junior Committee and Miss Harriet Selby has been elected.

A resolution was passed by which $19.25 from the Junior balance was given to complete the amount required to purchase a bicycle for Mr. Millman. This is the Junior Department's very own gift.

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the W. A. library and eighty books and three magazines have been taken out.

The Diocese of Niagara has published a pamphlet, "Model Outlines of Mission study," copies of which may be seen at the library.

The plans for the Missionary Institute are now completed. The session will be held in Bishop Strachan School on January 19th, 20th, 21st and 22nd, at 7.30 p.m. Prof. Cotton and Rev. J. L. Broughall will be among the speakers.

The P. M. C. amounted to $26.05. Some interesting items were given.

There are 42 missions and 120 mission stations, 42 clergy and 7 lay readers in this diocese. The parishes of Earlscourt, St. Chad's and Thornhill have become self-supporting.

The E. C. D. fund, amounting to $218.23, was divided as follows:—$80 to the Bishop of Moosonee for a much needed magic lantern, and the balance to the church at Port Perry, where a basement must be built.

The Rev. T. G. Wallace gave a most helpful address at the noon hour, his subject being "The Principles of the Kingdom." The fifth, sixth and seventh chapters of St. Matthew's Gospel were the text from which these principles were taken, and the speaker pointed out how in them our Lord lays down principles which may be applied in every age, showing how there need be no conflict between old and new, but rather an open-mindedness which will test all teaching, and while accepting the new, will preserve all that is best in the old. The present condition in which the world finds itself may, to the superficial observer, seem to prove that the principles taught in the Sermon on the Mount have failed, but to the thoughtful mind it is apparent that while they have been tried by individuals, they have yet to be practiced by nations. Salvation will never come through selfishness, but through service. This applies to nations as well as to individuals. The present crisis calls above all things for loyalty to the principles taught by our Lord in this sermon, and in reply to the question, "Who is sufficient for these things?" comes the answer—"Thy grace is sufficient for them."

Some interesting letters were read, one in particular from Canon Stocken, Blackfoot House, telling about the generosity and loyalty of the Indians on that reserve, who have subscribed over $80 to the Red Cross Fund. The sum of $1,200 was subscribed by them to the Patriotic Fund a short time ago.

A resolution was passed sending good wishes and congratulations to the Bishop of Algoma on his recent appointment to the See of Ottawa.

The next meeting will be held in St. Simon's on January 7th.

NEWFOUNDLAND

On Advent Sunday the Bishop, acting as dean, installed Rev. Geo. Field as Canon (St. Aiden's Stall), and Rev. T. G. Netten, Canon (St. Augustine's Stall.)

Rev. A. E. Legge was inducted by Rev. Rural Dean Smith as the first rector of Portugal Cove.

Rev. E. P. Humphries has been appointed to Tack's Beach, Placentia Bay.

Rev. A. E. Tulk has accepted the rectorship of Salvage.

Rev. Llewlyn Godden has been appointed to Herring Neck.

At a patriotic meeting convened by Rev. Mr. Kirby at Cartwright, Labrador, $45 was subscribed toward the Patriotic Fund.

A concert in aid of the Patriotic Fund, given in Trinity, was patronized by everybody and his wife and the receipts were about $50.

The Orange Lodge at Trinity voted $100, the Royal Scarlet Chapter, $20, and the Trinity Benefit Club, $25, towards the Patriotic Fund.

Rev. H. V. Whitehouse has resigned the mission of Trinity.

Rev. J. S. Adams and Rev. H. Leslie Pike were a missionary deputation to Carbonear on St. Andrew's Day.

Rev. C. W. Hollands preached at Evensong at St. Paul's Church, Harbour Grace. His subject was "Missionary Work and Duty."

Canon White lectured to a full house in the Seamen's Institute, St. John's. Subject—"The Trail of the War Lord."

Letters to the Editor

(*Continued from page 856*)

ARCHBISHOPRIC OF ONTARIO

To the Editor:

Sir,—The acceptance of the See of Ottawa by Bishop Thorneloe will be a cause for rejoicing throughout the whole Church in Canada. It means, too, and this is a source of satisfaction to all, that the saintly and devoted Bishop of Algoma will become Archbishop of the province. Once again we shall have an Archbishop of Ottawa. May we not hope that this is a step towards the permanent establishment of the Metropolitan See at the capital? There are no doubt objections to such a course, but the advantages are many and obvious. This ecclesiastical province is the only one, I think, in the Anglican Communion that has an itinerating Archbishopric. It has no parallel in Church history, ancient or modern. Not the least advantage to the Church at large would be the fact of always having an Archbishop to represent the Church at state functions. Doubtless the Diocese of Ottawa could easily come to terms with the Provincial Synod, or vice versa, as to the conditions under which the Archbishop should be chosen. Surely it would be wise to end the present anomalous system by which the senior Bishop becomes Archbishop and takes the Metropolitan See for the time being off to his own diocese. It would be much simpler and less confusing to have one settled Archiepiscopal See.

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Women's Work and Social Service

CHRISTMAS gifts will have a new significance this season,—or at least a deeper and broader significance. Some people's incomes have been reduced, some people's have disappeared, and those whose incomes remain as before, find that the claims upon them have wonderfully increased. If we have money to spend, if we have heretofore spent unthinkingly, we cannot spend unthinkingly now. The Patriotic Fund, Red Cross, Soldiers' Comforts, Belgian Relief, Neighbourhood Works, Settlements, Hospitals, Church and Missions,—the old claims need as much or more help than ever, and there are ever so many new claims.

Probably most of us will be directing our Christmas giving into somewhat different channels this year,—perhaps we have not so much time or money as formerly to devise what, after all, are only pleasant extras, though very pleasant ones—for our friends: we want our giving to go towards the relief of real needs. If up to the present time, we have been lying

> "On the hills like gods together,
> Careless of mankind."

We cannot do it this season; the most careless has been impressed, the most thoughtless sobered, the most selfish touched, and if we are not doing as much in the old Christmas present line as heretofore, it is not in order to save money, but in order to spend more in meeting real needs with real things.

* * *

In the campaign of effort and appeal of the last four months, none have responded more nobly than the country women, and they are always well laden with responsibilities. "In many districts," says a well informed writer, "there is often not more than one man to 100 acres, and not more than one over-worked woman," and this one woman has to be sufficient for so many tasks. The country woman is a marvel of all-round capacity, for she will take her share in the activities of the farm; she will manage the household; she will play her part in the work of the district, through the Women's Institute, the Woman's Auxiliary or whatever it be; she will be a responsible member of the Church. The enterprise and energy and all-round ability of many a country woman is simply amazing to a city-bred person like myself, and much to be admired is the response made by them through the various Women's Institutes to the present patriotic claims.

Ask any member of the Institutes' lecturing staff, and she will tell enthusiastically of the readiness with which the women in her district have responded,—those who had much, giving plenteously; those who had little, doing their diligence gladly to give of that little; the boys and girls have helped too, and many of the boys have given up their candy money for the present, in order to provide wool for the girls to knit into cuffs and scarfs and socks.

* * *

Among all the various needs that clamour for attention, the most difficult and distressing is that caused by unemployment; allowing for exaggeration, there would seem to be a great deal of it among carpenters, printers and other skilled workmen, as well as among unskilled. As long as there are men and women able and anxious to do work which they cannot get, so long there is a terrible problem at the centre of our social life. Many firms and individuals are no doubt making real sacrifices in order to provide employment for members of the household, office or factory staff, but evidently this is not enough to solve the question. And in planning any economy or expenditure for ourselves, this fact of unemployment should never be forgotten.

* * *

The *Star's* Santa Claus is to have many demands made upon him, and he is going to need $7,000 to enable him to meet them this season. He is going in and out now every day in his incognito, investigating, wandering here and there and finding himself in all sorts of strange places, the last one being "a kitchen that was a real home, even though father was sick and mother out washing, and the 9 year old eldest worn to a shadow with the cares of the family and learning to sew."

The *Star's* work is only one of the innumerable beneficent activities of our dear old friend, and he and his agents in all parts of the world, will need a great deal of material—in the shape of money—to turn into Christmas gifts. Hasn't it been delightful too, to read of the *Jason,* the Christmas ship that has carried six million gifts from the United States to the children within the war zone,—another beautiful activity of the beloved saint of Christmas.

We may not have more money this year, we may very likely have less, but we have more sympathy, more kindness, more generosity. "Don't we think more tenderly of our suffering neighbour next door, because of our thought for our soldiers at the front,"—so runs a letter received yesterday,—"indeed the lesson for the ordinary person seems to be *'more love to my neighbour,'*—more thought for him, more care. Everything seems to drive that home, and I think there is a wonderful spirit at work, of 'more love to my neighbour.'" This is surely the message of Christmas, emphasized by the boom of the cannon on the French frontiers, illuminated by the heroic deeds and sufferings of our men; and my neighbour surely is the one who needs what I can give,—help, money, kindness, sympathy, prayers.

* * *

This reminds me of a visit I had from Monica not long ago. She is young, she is unusually pretty and fairly well off, and she has a large circle of admiring friends, attracted I think by herself rather than by her gifts. I have never quite known to what I have owed the very real pleasure of her occasional visits, but I notice that she likes to keep in touch with two or three sedate elderly friends—and I have imagined, but perhaps wrongly, that it might be partly for the sense of contrast.

Monica looked more than usually charming on this occasion; she was dressed in her usual picturesque style, yet there was a difference; the flow of gay talk which I have always found so delightful, was checked; she was very quiet.

"I haven't any brothers or people at the war, you know," she said; (as a matter of fact she is an only child), "but I seem to be seeing everything in a new way—more clearly I suppose. I think I understand a little what happened to the Lady of Shalott. . . Do you know when I think of all those men, husbands or sweethearts or brothers of girls like me, bearing such hardships and dangers, fighting and dying out there for me, for all of us,—a sort of fierce hatred comes over me against the things I used to enjoy,—or rather, not against the things, but against myself for enjoying them in the way I did, so selfishly and completely. . . . Of course when I say 'for me,' you understand, I don't mean personally. It doesn't matter whether you actually know any of them, or they know you; it's to preserve life for all of us, to preserve all the things that make life worth having for you and me and all of us, that they are going through all this. . . I've been a good deal in Germany, and one can hardly imagine *life* if German ideas and methods had it their own way. . . It's to safeguard and preserve it all, our liberties and customs and all the little things a man cares about, that our men are out there giving up their lives.

"Oh," she cried, "one isn't worthy of the sacrifice. One's life has been so useless, so *trashy*—mine has. I can never be worthy, but I do want to be less unworthy, to learn to be a little useful."

I cannot express how deeply this moved me, not perhaps so much the words, as the earnest un-self-conscious manner in which she said them. And then she continued,—

"What am I doing? please don't laugh; of course every girl thinks she would like to be a Red Cross nurse, but I know I am not fitted for anything like that. I have entered for part of the Social Service Training Course. It's tremendously interesting. I had no idea anything could be so interesting, and if I can stick to it and take the training, I shall perhaps be able later to do some social work in connection with one of the Churches, or something. I don't know quite what. . . Since the war began it has been coming home to me that our heritage has been made what it is by the people who have been in earnest, who've taught and nursed and worked and *cared;* if they had all been like me, no heritage would ever have been built up, there wouldn't have been anything to defend, there wouldn't have been anything worth while. And oh! I do want to be like one of those people, who helped to make it and to keep it."

And I could not help thinking what a power Monica may become, with her gifts, her charm, her position; and with this new earnestness which has been the one thing lacking hitherto. If she is faithful to this new ideal which has begun to shine before her through her realization of the hardships that are being borne,

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OUR DUTY

By Frederick George Scott

THE great world's heart is aching,
aching fiercely in the night,
And GOD alone can heal it, and
GOD alone give light;
And the men to bear that message,
and to speak the living word,
Are you and I, my brothers, and the
millions that have heard.

Can we close our eyes to duty? Can
we fold our hands at ease,
While the gates at night stand open
to the pathways of the seas?
Can we shut up our compassions?
Can we leave our prayer unsaid,
Till the lands which sin has blasted
have been quickened from the
dead?

We grovel among trifles and our
spirits fret and toss,
While above us burns the vision of
the Christ upon the Cross;
And the blood of GOD is streaming
from his broken hands and side,
And the lips of GOD are saying:
"Tell My brothers I have died."

O voice of GOD, we hear Thee above
the shocks of time,
Thine echoes roll around us, and the
message is sublime;
No power of man shall thwart us, no
stronghold shall dismay
When GOD commands obedience and
love has led the way.

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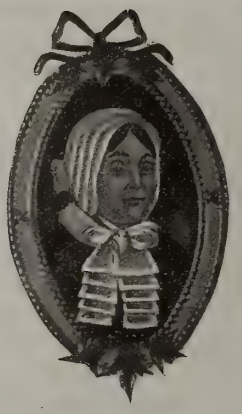

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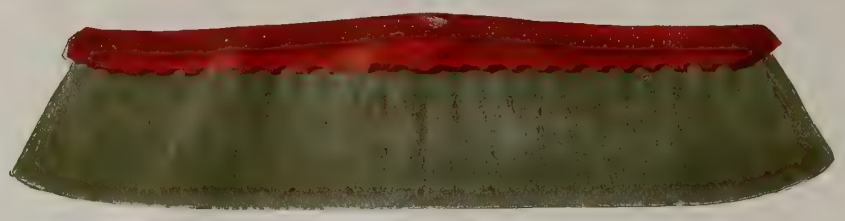

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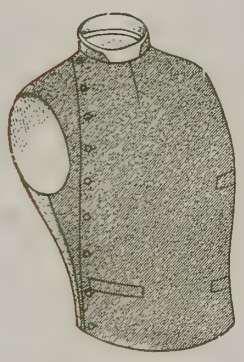

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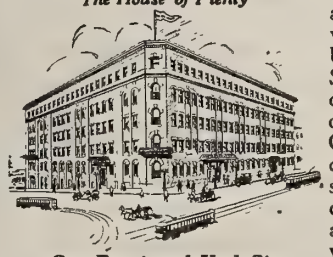

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Application to Parliament
Notice is hereby given that application will be made by the Rector and Churchwardens of the Church of THE HOLY TRINITY, in the City of Toronto, to the Legislature of Ontario, at the next session thereof, for an Act to amend the Act passed in the Second Session of the Legislature of Ontario, in the Sixty-Second Year of the reign of Her Late Majesty QUEEN VICTORIA, and Chaptered 112 (62 Vic. (2) Cap. 112), by making further provisions in regard to the increased income of the Endowment of the said Church.
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The Transfer Books of the Corporation will be closed from Monday the 21st day of December to Thursday the 31st day of December, 1914, both days inclusive.

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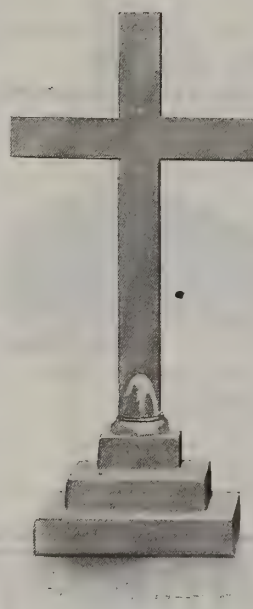

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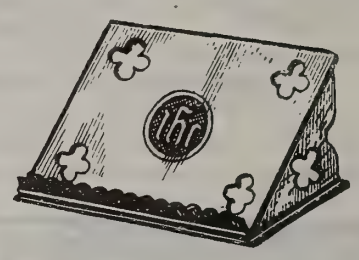

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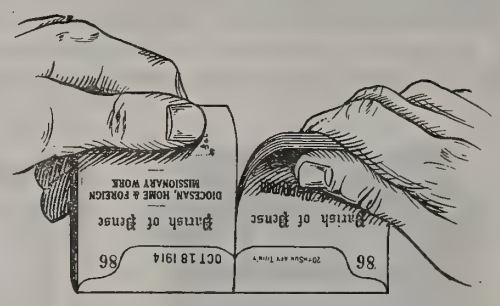

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Christmas

NONE of us will ever forget this Christmas of 1914. We may have had varied Christmases, sad ones, glad ones, but we shall never have one quite like this. It will seem difficult for some people to sing "Glory to God in the highest, on earth peace to men of good will," when God's glory is being defied and shamed by ambition, and reckless pouring out of human blood. Yet we must bear in mind that there is a glory running even through the war, the glory of devotion, of sacrifice, of courage, of cheerful bearing of hardship and all these are in themselves tinged with the colours of the divine light. Moreover, God poured forth blood upon the Cross, and from it grew great happiness for humanity and so from this blood shedding we may hope, and ought to hope that there will grow a happier and better humanity, a firmer fellowship of mankind united to promote the glory of God. But how can we sing the other phrase, "peace on earth?" That rests with the people of good will, with those who earnestly desire and pray for the best peace, the peace of God. And this is indeed a worthy song even in this time of tears and sadness. To feel that we, who stay at home, can do something, and help somewhat is a joy worthy of Christmas. So let us even in the surroundings of sorrow, memories of pain, and the bitterness of loss and separation come to our Christmas Communion with the remembrance that God loves us all and is longing to take us all into His peace, as soon as we turn to Him. The remembrance of the blood shedding on the Cross will plead for the blood shedding in many lands of many lives, and as we join in that remembrance let us pray for peace as we have never prayed before, with a firmer faith, a deeper love, and a repentant life.

Christmas

° ° °

The Wolf and the Lamb

IT was a dark, dark night, and very cold, while overhead the stars appeared in the sky like pieces of diamond set in purple enamel. At the door of a rude poor dwelling an old man stood leaning on a staff, his outline just feebly indicated by a faint light of the room behind him. At his side half visible stood a very foolish lamb, shivering in the cold and feebly bleating as if it wanted to come into the house, but the old man seemed lost in thought, or else was listening. Presently a noise of growling was heard, and the lamb shivered and shook till it could hardly stand while a grim shape appeared crouching close to the ground, coming towards the other side of the door—it was a shaggy grey hungry wolf. The old man did not seem frightened, but with his staff he drew a line on the ground between the wolf and the lamb, and said: "This night you may not cross this line, but if you like you may both come in out of the cold." As he turned to go in the lamb sprang after him, and lay down on the floor, and soon, strange sight, dragging himself along close to the ground the wolf followed and lay down near the lamb, with only the line made by the old man's staff as he trailed it after him, between them. They took no notice of each other, but gazed with unwinking eyes at a maiden sitting on the floor, who was rocking a baby in her arms, and sometimes the wolf's tongue licked his wicked looking lips. Anon the maiden began to sing,

Hush my baby—lullaby!
  All the world is wrapped in sleep
Wolf and lamb together lie,
  While the stars in wonder peep.

Hush my baby—lullaby!
  Hear me whisper soft and low
Wolf and lamb together lie
  Coming in from out the snow,

Hush my baby—lullaby!
  Is it true that war shall cease?
Wolf and lamb together lie.
  Art thou, child, the Prince of Peace?

So she ceased, the baby slept, the mother's head nodded on her breast, the old man pondered by the fire, and the wolf after a while got up, and gave the silly shivering lamb a kiss with his bright red tongue and said, "Foolish one, thou art safe from me, henceforth, because of the child." So he departed.

° ° °

The Wise Men

THERE were three of them and they met on a Christmas Eve in the snow. One was a tall, stout and strong man wrapped in furs and he carried a bag of gold in his hand. Another was evidently a citizen in fair circumstances, for he was warmly dressed and lugged along a little cart piled up with groceries and food. The third shivered in rags, and looked hungry and miserable and yet he smiled "Hey masters, what do we this night? God give you good Christmas," said the stout man. "The same to you and many of them," said the second, "I am just taking a few gifts to the poor to help make Christmas happy." "Ha! ha! my masters, so am I," said the stout man jingling his purse, "God has been good to me, and here's my offering." The third man said nothing. The other two looked at him and looked at each other, and at last the stout man said, "Friend, you look pretty bad; what are you doing out in the cold this bitter night?" "I have no money, neither have I any goods to bestow on the poor, whom I love, for I am as you see, very poor. But I have been going from door to door and giving the best that I could." "And what in the world was that?" said the second. "I gave my prayers, and so at each door I said, 'God give peace to this house,' and now I have been to every door in the town, and I am tired." Again the other two looked at each other and at the poor man, and with a sort of hesitation the stout man said to the second, "Master, I leave my offering here and go home to get another."

"I too," said the second. So the purse was thrust into the poor man's hand and the cart was left at his feet, and the two hurried home to get together another offering. As each opened his house door his wife met him and said, "The Prince of Peace has been here this blessed night and left a message for you—Inasmuch as ye did it unto the poor, ye did it unto me." With what bravery and with what store of gifts they made their second Christmas journey.

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Christmas Gift

WE again urge upon our readers the opportunity of giving a year's subscription to CHURCH LIFE as a useful and interesting way of remembering a friend at Christmas time, and also of recalling oneself to their remembrance. It is true that CHURCH LIFE is small just now, but that is only a temporary trouble; it still appeals to good readers in Canada; it still draws favourable notices from friends at home and abroad; it always stands unchanged in its desire to be honest, true to the Church, and loyal to the Prayer Book.

Reminiscence

IT is more or less natural to indulge in recollections of former days about Christmas time. That is the season of the year when one remembers old friends and they bring back old scenes, places, customs and sayings. It may interest you to know how quickly things change and how completely the world of to-day differs from the world of fifty years ago. When we were children we lived in one of the Midland counties of England, and the nearest station was two miles and a half off, and indulged in two trains a day, while the station that led direct to London was five miles away. One can remember seeing Old Country folk saying good-bye to their friends or relations, who were en route to London or some big city, with evident expectation of all sorts of dangers and sudden death. The house we lived in was very large indeed, for we were a family of ten individuals and we used to be able to put up eight or ten guests, besides finding room for a good many servants. The rooms were all known by their colour, or else by some peculiar furniture, such as the mahogany room, and one rejoiced in the name of the best room, which was given to the most important or highly honoured guest for the time being. It was a wonder we were not more uncomfortable than we were. The only heating was done by open fireplaces, which meant a lot of dust but not too much warmth, and to have a fire in your bedroom was considered either effeminate or unhealthy, unless you had a title to your name, in which case hothouse warmth seemed to be one of the prerogatives. Several of the beds had curtains all round them running up with a kind of canopy close to the ceiling, and when sunk down in the huge feather bed with the curtains drawn you were shut in inside a tent; but, oh! it was cold to get out of the feather bed on to the cold floor in the morning. Meals were always punctual, and everybody was expected down to breakfast and, indeed, usually any one who chanced to be late was waited for to their great discomfort. It was a great encouragement to punctuality when by being late you had to face the cold stares of all the people who were down in time and who were wanting their food, and were wishing you every kind of wish they could think or imagine. The breakfasts seem remarkably big as one looks back to them—porridge, bacon, eggs, ham, one or two hot dishes on the sideboard, and light things like honey, marmalade and jam, and many people would eat heartily of several of the items. Of course, when we were children we were not allowed to come to meals with the grown-ups, but had our own in a room called the children's breakfast room, that opened off the nursery, and where at times a nurse presided, at other times a governess, but never a member of the family. Our first introduction to the dining room was known as going down to dessert, on which occasion we were dressed in our best clothes, marched solemnly round the table, gathering small attentions on the way, and then deposited in chairs, we regaled ourselves with a small portion of fruit or candy. From this as time went on we were promoted to going down for lunch, which served as the older children's dinner, until at the age of eighteen or more we might or might not dine in full style, the occasion depending mainly on unavoidable vacancies occurring in the arrangement of the dinner table. Even in those advanced days we still found a solid joy in sharing refreshments that were offered in the children's breakfast room, where the noise and the manners often brought down rebukes from the old nurse, who adjured us to be ashamed of ourselves, to behave, to remember the bad example we were setting to the "young ones," as they were always called. We spent a great deal of our time out of doors, when we amused ourselves in various ways, some full of mischief, but usually harmless. The only day that we really did not enjoy was Sunday, a day of rigour and negation. The only books allowed were the Bible and a paper called the Sunday-at-Home; the only recreation permitted was to walk about the gardens. We wore our best clothes all day long, ate too much at every meal, and longed for night or Monday. The church was a very old one, going back to the time preceding the Norman Conquest—large, damp, impressive in a way, but deadly uninteresting. At the west end was a gallery that held the music and the choir and the bell-ropes. The choir made a great deal of noise, the bass outroared everybody and became choirmaster, the village butcher sang tenor, and the miller's two daughters, who were thought to be the village belles, sang what was called firsts and seconds. The rest of the choir was divided into those who joined in, and the more advanced, who sang parts. They all wore heavy boots and wore scented pomatum and assimilated peppermints. At the other end of the church, just short of the chancel arch, were two square pews about ten or twelve feet square. Inside the chancel, which was the same width as the nave, were two pews on each side that ran along the walls from the chancel arch to the sanctuary arch, a distance of about twenty feet. The lower pew was level with the chancel floor, but the back one that touched the wall was raised about five feet above the floor, and was approached by a small staircase in the middle of its length. Each of those upper rooms had a stove, and one in addition had a cupboard and a small bookcase. These stoves were the only heating apparatus in the church and were intended merely to give a little local heat to the favoured occupants. At the end nearest the church hung shiny green curtains which completely hid the pew holders from the congregation, which the height of the front—fully five foot five—gave equal exclusion from the opposite side of the chancel, except when standing up. Children up to the height of five feet six inches were invisible altogether, except when they secured one of what were called the basses, which were huge straw cushions about eighteen inches high and two feet long. These basses were meant for people who wished to kneel, but for children they were pedestals on which they climbed and held on to the front of the pew in order to gaze, if possible, on the outside world. As the basses were very slippery and also had a constant tendency to tip backwards, they possessed a perilous joy in addition to the enlarged view that they offered. As a consequence, there was quite a lot of private negotiation on Sunday morning, and sometimes of bribery in order to secure the sole right to a bass. At times two little ones would share a bass, but as they were not tall enough to see over the front and they were too scared to climb up on them, they generally sat on the bass and enjoyed the comfort of feeling that it was their bass anyway. In the sanctuary were two long wooden benches with high backs that stood along the north and south walls. The communion table was a slab of purbeek marble about four feet by three feet, and was supported upon two ornamental iron brackets fastened to the east wall. Above it was a picture, subject unknown, supported on either side by two Ionic plaster columns which were painted to represent marble. The altar railing ran in a semi-circle from the east wall and was used for Communion only once in a month. A good deal of the space in the sanctuary was taken up with monuments of some of the best people who had ever lived, judging by the remarks in Latin, or prose, or poetry, which they bore. Our first recollection of going to church is connected with the square pew on the south side, outside the chancel arch. Why we sat there we cannot say, for we also owned one of the long chancel pews with the historic basses. We remember the square pew for one reason only. When we knelt down we turned our backs to the middle of the pew, and laid our heads, or our hands and arms, or all of them, upon the seat which we had just sat upon. This brought all the feet of the family into the middle of the pew, and if we could plant our feet against the feet of a friendly enemy there resulted a struggle as to which could make the other give way. By steady pressure the weaker would be doubled up, or forced into a dangerous position of collapsing on the floor, while the victorious party gradually stretched out across the width of the pew. It sounds very dreadful now, but there was nothing to interest children in those days in the service. When we moved into the tall chancel pew the basses became the centre of worship, or the places next to the stove. The cupboard had been used by a former occupant for a place to hold refreshment. The service was long, and everything was read except the canticles, and as we had matins, litany, ante-communion and sermon, it generally took an hour and a half. There was a clerk who acted for the people, a shoemaker of ordinary profession, and he wore a dress coat buttoned in front, a white necktie something like a hunting scarf and half sang the responses. He always said Oimen for Amen, and pronounced "siege" and its compounds as "si-edge," and battle as bottle. When the time came for a hymn he left his desk, walked down the Church to the gallery, climbed the gallery stairs until he was high enough up to see the choir, when he sang out in a loud voice, "Let us sing to the praise and glory of God, the 4th psalm, or the 3rd hymn" as the case might be. As soon as the choir started he gave a loud condemnatory cough and returned to his desk, carefully avoiding any attention to anything until the hymn was finished. His other functions were to precede the clergyman when he came in, to escort him into the vestry and back again before the sermon, and to fasten him carefully into the pulpit. The pulpit was what was known in those days as a three-decker; the first stage belonged to the clerk; the second stage, about three feet higher, was the reading desk; and the top flight, raised another five feet, was the pulpit. The entrance to each led out of the one below. The three-decker was the

largest piece of furniture in the Church, and occupied the space of two or three pews. One has heard of a pulpit with a movable floor, whereby the preacher could be screwed up or down to the proper height, and Mr. Baring Gould describes the clerk going out into the aisle to look at the preacher, and decide whether he was too high or too low, and finally saying to no less a person than Archbishop Longley, "I think you'll do now, sir." And so we come to the clergyman, more often called the parson in those days. In our parish the Church was what was known as a family living, and was held by our father. As one looks back one's impression of him was that he was much more formal and dignified than the clergy are now. He always wore a frock coat, never possessed any other coat; he likewise always wore a silk waistcoat buttoning up the side, which was called an M. B. or Mark of the Beast Waistcoat, as it was considered excessively high church; his neck cloth was a neck cloth for it went twice round his neck, was difficult to be graceful, and was a constant source of trouble as the laundress made it too stiff or not stiff, too broad or too narrow, until at last the clerk's wife became responsible for its proper shape and condition. His head covering was equally invariable—a tall silk hat. There were many of these in various stages of condition, and selected according to the climate or the occasion. One lived in a box wrapped up in a great silk covering, called a funeral hat band, and was used only at funerals, when the long silk tails of the hat band came half way down the parson's back, and flapped mournfully in the breeze.

In late life he did wear a soft hat in the garden, but the tall hat was still his only public headgear. When he was officiating in church he wore a very long surplice down to his feet, which was open up the front, and buttoned at the neck, and when on duty out of doors it opened out in two huge white wings. Until the eighties he never wore a cassock with his surplice, but only with his gown. Over the surplice he wore a hood and a black scarf. When preaching he wore cassock, gown, and bands which were two small pieces of white linen such as are still worn by barristers and judges. His cassock and gown were always of silk, and he professed a great contempt for men who used cheaper materials. At service on Sunday for many years he wore black kid gloves all through the service, with the exception that at Easter and Christmas he wore grey kid sewn with black. The gloves were rarely buttoned, and so the ends often turned back over his hands, and in winter time he had the tip of the first finger of the right hand glove cut off for greater convenience in turning over the pages. As children we were much interested in a *locum tenens* who wore gloves too long in the finger and who fought unsuccessful fights with the leaves of the prayer book, until he either surreptitiously wet his finger, or more often blew the leaves apart. This was a joy, for as often as not after a vigorous and noisy blowing the separated leaf would drop back before he could insert his finger between it and its fellow. The sermons were always written and grew shorter as the years passed. The earliest remembrance is of three quarters of an hour, which about the year 1870, came down to half an hour, and still later dropped as low as twenty minutes. They did not seem at all interesting, and were numbered up to over 400. At his death they were solemnly burned. There was not much church life in those days and few attempts made to teach or enthuse the members of the congregations. Guilds and societies in country parishes were unknown, and the only meetings that took place were the Easter vestry, and the Christmas decorations. The latter were quite a function partaken of by most of the young people. The decorations were immense, for loads of evergreen were used for enormous wreaths over all the windows and arches and doors, and as the church was very lofty it took three men with long ladders to fix the wreaths over the chancel arch. As soon as the decorations were finished the clerk arrived and did what he called "decorations." This consisted of inserting sprigs of holly and other green stuff round the church in the cracks between the pews and the wall, also applying the same treatment to monuments, in fact utilizing all slits, cracks, and orifices. He believed, and he was supported in his view by some of his old time friends, that this was the real Christmas decoration. The only Christmas plant forbidden to the church was mistletoe. The decorations remained in place until Candlemas Day. The other signs of church life in the parish were the Sunday School. All young people above the working class

were expected to teach in it when old enough, or at least to feel apologetic if they did not, or could not. On arriving at the age of twenty-one one was free to resign without incurring much criticism. Teaching then was hardly any, as the routine consisted of hearing the collect for the day, sometimes the Gospel, and in addition, perhaps, a verse, as it was termed. Some children knew them, and others did not, and had to be dragged through the collect at least. While this was being done, the other children watched, sucked candy, whispered, talked, played or quarrelled according to the disposition of the children or the teacher. The next thing was to produce the Bibles, when a portion was read verse by verse all around the class, and commented on by the teacher if the teacher had any comments to make. Otherwise the reading went on like the brook till the bell rang.

As far as one remembers, no one went from choice, but some children were sent to afford the parents a quiet afternoon, some because it was there and had to be supported. The dismissing of Sunday School led to little gatherings of girls when Matilda's boots or dress were discussed, or somebody was snubbed, while the boys indulged in noise and rough play. Yet, people held on to the Church in those days and looked down on what they called "chapel folk," for there was a chapel in the village. They always had their children christened, the mothers were churched, and all were, if possible, buried from the old church. Indeed, it would have been hard to do otherwise as the churchyard lay all around the church, and the mourners wanted the bell tolled, and the dead taken into the church. Funerals were even more eventful than weddings, more criticized, and perhaps more enjoyed. The number of mourners, the selection of the bearers, for most of the funerals were "walking" ones, the quantity and style of the mourning, but especially the amount and quality of the refreshments, led to endless opportunities for one funeral to be ahead of another. For some reason the clerk seemed to possess the right to admit the funeral into the churchyard by a single or double gate at his own discretion. The single gate was always open, the double gate was always locked, but for some he unlocked it, in all probability for a fee of some kind. Anyhow it was considered to add quite a distinguished air to the funeral, but one never heard of parishioners appealing over the clerk's decision to the parson. When a parishioner was sick one of the immediate needs was to send to the rectory for port wine. No matter what the complaint, port wine was good either for the sufferer or his friends. We kept quite a respectable quantity in the rectory wine-cellar of what was called "poor-wine"—probably there was usually from three to four dozen bottles. If the sick person were a regular Church member and in a proper state of grace the request for port wine would call forth a bottle with a message to come again when that was finished. If they were doubtful, or suspected of leaning towards chapel, they were asked if they had brought a bottle with them. This was at once recognized as a fall from favour, and the bottle being produced a certain amount of wine was poured into it with a remark that a call of inspection would be made. One never remembers an applicant failing to produce the necessary empty bottle, but one does remember hearing a cottager announce with heartfelt thankfulness that he had received a whole bottle of which even the cork had not been drawn. This was felt to be a satisfactory witness to the Church standing of the sick man, and was probably retailed to every visitor and neighbour.

In those days, when we took our walks abroad, we saw a good deal of bowing and bobbing, not of constraint, for everybody seemed glad to see "parson," and one has heard them speak of him to one another as looking fine, being a fine figure of a man, or one of the old sort. There were certain people to whom we children had to make our bow or curtesy when we met them, but in our case we often got paid for it, as the recipient would stop and say something, take us up into the chariot for a drive, or even subsidise us financially. We remember one particularly venerable and respected old lady whom we visited, by command, at regular intervals, for tea, and who, when the sad hour of parting came, always secretly slipped a great silver five shilling piece into one's hand, and sent one home in a carriage, although the distance was not a quarter of a mile. This coin was regarded as such a certainty that the disposing of it was debated long before the official visit came off. When she died it was said that she had the biggest funeral that the county had knowledge of. It certainly was a curious sight as funerals go now-a-days, and among other incidents one of the pall-bearers fell into the vault, and as a villager said afterwards, "Sarve him roight." We had practically no poor in the village, as all the residents worked on the land or at some village trade, and very little sickness, for most of the inhabitants died of old age after a keen competition to overpass some one else's record in longevity.

Book Reviews

Ringfield, J. F. Harrison, Musson Book Co.

This has the merit of being a Canadian story, set in typical but out of the way Canadian surroundings. It possesses many marks of cleverness, observation, and some humour, but one can hardly rise to the point of calling it interesting enough to keep one's attention. Still works of this nature have a distinct value as they picture scenes which in a few years will have passed out of sight as the old Canada becomes modern.

In that New World, G. A. Mackenzie, Musson Book Co.: $1.00.

A poet needs sympathy, especially in these hurrying days, when even the best modern book finds few readers. Poets seem to be somewhat out of touch with human life in its modern phases except for such men as Thompson and Masefield. Of the present work we have not much to say. There are many interesting thoughts, some striking passages, and much graceful workmanship.

Studies in the Spirit and Truths of Christianity, William Temple; Macmillan Co. of Canada; $1.00.

A volume of university and school sermons by a late headmaster of Ripon. To every clergyman in Canada and to not a few laymen we would say "Get it and read it."

The Divine Brethren, H. S. Grey; Macmillan Co. of Canada; $1.00.

Being a discourse in Paradise, and a message to the sons of men. Of allegories it is hard to offer criticism. They appeal to a limited class, and like poetry they have to be soaked in human needs and experience if they are to get home to their readers. To such as love allegories we commend this one.

Illustrations of Teaching the Catechism, Longmans, Green & Co.; 40 cents.

Where the catechism system is used these illustrations will be very valuable. It is one of the London Diocesan Sunday School manuals, and is commended by the Bishop of London.

A DAY OF CONTRITION AND INTERCESSION

WE have received a letter from the Primate stating that, as Primate of the Canadian Church, he has arranged for the observance of January 3rd as a day of Contrition and Intercession in regard to the war. No forms of service are being issued, but it is expected that the prayers at present authorized by the Archbishops in England and in use among us, will be used with the probable addition of one or two special prayers prepared by the Bishops for their own Dioceses. His Grace hopes that special sermons will be preached throughout all our Churches, calling upon our people to repentance and to "consider their ways" in view of the dreadful calamity which has been brought upon our Empire. His Grace also recommends the propriety of other Churches also adopting the same day as it is intimated will take place in England.

CHRISTMAS BELLS

I HEARD the Bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of peace on earth, good will to men!

But in despair I bowed my head—
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good will to men."

Then pealed the bells more loud and deep
"God is not dead, not doth He sleep!
The wrong shall fail,
The right prevail
With peace on earth, good will to men.

Henry W. Longfellow.

CHRISTMAS EVE

O NIGHT of nights! O night
Desired of man so long!
The ancient heavens fled forth in light
To sing thee thy new song.
And soothing down the steep
Lo, shepherd folks of old,
An angel, while they watched their sheep,
Set foot beside the fold.
It was so long ago;
But God can make it now,
And as with that sweet overflow,
Our empty hearts endow.
Take, Lord, these words outworn,
Oh, make them new for aye!
Speak—"Unto thee a Child is born,"
To-day—to-day—to-day!

Jean Ingelow.

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Canadians and Canadian Art

By J. E. H. MACDONALD, A.R.C.A.

THE well-known English publisher, Mr. John Lane, was interviewed while in Toronto recently and expressed among other things some opinions on Canadian art. These opinions were read with great interest by our local artists, for they had that frequent and irresistible characteristic of an outsider's opinions; they uttered publicly, with innocent frankness, ideas which had been generally held with privacy among ourselves. The substance of Mr. Lane's talk was that he had become acquainted with the work of Canadian artists during his visit; that he had been greatly pleased with that work; that he had seen some of the finest private collections of pictures in Canada, but had been surprised to find them generally lacking in examples of Canadian work. Dutch work there was in abundance; British, French and other foreign work in plenty; but Canada's native efforts to represent the universal truth and beauty as revealed peculiarly to her were generally ignored.

"Here was a conscript father voting in a very pregnant manner," and the artists heard it with hearty approval. They had not been accustomed to such opinions from distinguished visitors. Generally, the distinguished visitor had been rather cold and condescending about Canadian art, and if he admired at all, his admiration usually condemned, as he was more likely to praise conventional worth, rather than the vital native kind sought by the artist. But the artists felt that Mr. Lane ought to know, and pressed along accordingly with the feeling of men who have been strongly reinforced in battle.

Nor was this feeling lessened by the realization that Mr. Lane's opinion would probably be modified by a wider acquaintance with Canadian connoisseurs. It is not amiss at this season of the Christ-child, to suggest that great and vital things are not necessarily found in high places. It is probable that the noted collections which Mr. Lane saw and found wanting were formed through outer custom, rather than from inner need, through artificial reading and refinement rather than native taste and impetus. All the recognized masters would be there—all the names mighty among dealers—but hardly the young children of the Canadian muse; simple, boisterous, awkward, shy, but full of strength and promise for the future. Mr. Lane did fortunately find some of these heirs of the Dominion. His objection was that they were not in sufficient numbers or in the honored places.

Nevertheless, there are connoisseurs in Canada who desire a better state of things for the Canadian artist. Some of them have begun the practice of collecting nothing but examples of Canadian art—examples as distinctly Canadian as possible in motive and treatment. Some of them have begun to cultivate personal relations with the artist, setting aside the avaricious interference of the dealer, with the many evils that he brings with his little good. And, doubtless, this will of the artist in Canada. Everywhere in the great Dominion may be found worthy and distinctive subjects. In landscape, figure, history, portraiture, Canada provides material for endless galleries of the noblest art. Nor is there time and space available to discuss the use of this material, as shown, for instance, in such a representative exhibition as that of the Royal Canadian Academy just concluded in Toronto. Those who visited that exhibition will need no assurance of the steady development of the Canadian ideal. It was shown in many a notable canvas. Subjects that were considered crude, unattractive or impossible a few years ago, there made the most distinctive pictures. It seems as though we may confidently expect the full blossoming of a distinctive Canadian art within the next decade. The two principal art bodies in Canada have been established about forty years. European ideals have naturally been dominant during that time, but the Canadian ideal has taken strong hold of the younger generation and must gradually become supreme. And this, not only among artists, but among patrons as well. The two must move together in their development, as suggested in the words of Wagner quoted above.

It is unnecessary to point out the wealth of material ready for the use of the artist. Some of them have begun to cultivate personal relations with the artist, setting aside the avaricious interference of the dealer, with the many evils that he brings with his little good. And, doubtless, this will of the artist in Canada. Everywhere in the great Dominion may be found worthy and distinctive subjects. In landscape, figure, history, portraiture, Canada provides material for endless galleries of the noblest art. Nor is there time and space available to discuss the use of this material, as shown, for instance, in such a representative exhibition as that of the Royal Canadian Academy just concluded in Toronto. Those who visited that exhibition will need no assurance of the steady development of the Canadian ideal. It was shown in many a notable canvas. Subjects that were considered crude, unattractive or impossible a few years ago, there made the most distinctive pictures. It seems as though we may confidently expect the full blossoming of a distinctive Canadian art within the next decade. The two principal art bodies in Canada have been established about forty years. European ideals have naturally been dominant during that time, but the Canadian ideal has taken strong hold of the younger generation and must gradually become supreme. And this, not only among artists, but among patrons as well. The two must move together in their development, as suggested in the words of Wagner quoted above.

The Habitant's Cottage.—Wm. Brymner, P.R.C.A.

Ice Cutting on the St. Lawrence.—Maurice Cullen, R.C.A.

The patron who is familiar with the woods and rapids of the north must not content himself with the tameness of Epping Forest or the Thames in a picture, and they who have spent the summers of their childhood among the rocks and channels of Georgian Bay must find no stronger pictorial attraction in the blue waters of Venice.

Art is fittingly associated with the season of goodwill to men, not only on account of its portrayal of the great human beginning of that time, but because of its universal sympathy. It is the great harmonizer. Nothing is too low for it, nothing too high. And this is especially shown in modern Canadian landscape work by its attachment to the wild waste places of the land. Like pioneers, the artists are making their way into these places, finding in the ragged woods their deepest communion with the inner spirit of Canada. They would emphasize the universal sympathy of art by their discovery of relationship and beauty in least expected places.

Thoughts of this kind remind me of one who thus follows the gleam and who may be regarded as typical of the newer art movement in Canada.

He is youthful, but not young. He has had little recognized training as an artist. Like many a Canadian prominent in other walks of life, he began lower than he has climbed, and like some other well-known Canadian artists, he began his art career remotely, as a worker in lithography and allied trades. In his holidays he camped in the bush, or took canoe trips on the rivers. He became expert in woodcraft. He was open to every influence of nature—woods, animals, skies, waters. And gradually, as inner feeling accumulated, he began to feel the need for higher expression. He discarded the rifle and took his brushes and colours. And now, those years of stored impressions are being loosed and beginning to manifest themselves in what his fellow artists call "originality of

design," "strength of handling," "brilliancy of colour," and in and through and above all, the Canadian ideal. I think of another who is on the same quest. I see him tramping on snowshoes over the frozen, wind-swept lakes of the north, to keep, like Thoreau, "an appointment with a birch tree." I see him in intense cold, planting his easel in the snow among wolf-haunted cedars, that he may realize through such intimacy with sunshine and blue snow-shadow a little more of the Canadian ideal. Or again, in lonely fastnesses of the Rockies he tramps and climbs long distances, bearing a heavy pack through storm and danger, to be at hand for another expected glimpse of this ideal. Many others might be described, but these two will suffice for the type. They are all true sons of the north, following the ideal through heat and snow, through frequent disapproval and discouragement; sometimes with difficulty, generally in privation, but always with determined hope. How they may best be encouraged must be left to the individual to determine. Mr. Lane's opinion will be a suggestion to some of us. The rest of us can at least strive always to appreciate. And if artist and patron alike can sincerely echo the prayer of the Hindu poet, Tagore, "Let me but truly possess the things I despised and overlooked," they will hasten the day of nobler living for all.

Spring Breezes.—J. E. H. MacDonald, A.R.C.A.

Above the Valley.—Herbert T. Palmer, O.S.A.

CHRISTMAS GIFTS

"God so loved the world, that He gave His only begotten Son."

GOD loved, and so He gave;
We give and take
Our little Christmas gifts
For that Gift's sake.

M. B.

At The Front

THE following extract from a letter which we have received from an officer at the front, may be of interest to many:

About a week ago the Brigade attacked a position which was pretty strongly held. We were in the front line, and so of course, lost rather heavily, I am sorry to say, though no more—or rather less—than might have been under the circumstances. You will see the list in the papers soon, I expect. At the end I commanded the company; A. being wounded which added to the scarcity of time, though I don't think any one else has had any time either. We started off the attack at about 9 a.m. after having marched since dawn, and were shelled pretty heavily. The ground was very cut up by hedges, etc., and we could see nothing of the Germans, but a positive hail of bullets were coming through the hedges—so the thing to do was to get on as quickly as possible until we could see the Germans. After going through a lot of fences and barbed wire (I carry wire clippers, for which I have more than once been truly thankful) still under a good deal of fire from an unknown place, we came in sight of Germans and opened fire. We drove them back into what turned out to be some trenches previously dug, and our first line, where I was with B. (Special Res.), got within about 200 yards of their trenches and were preparing to do a charge when we got a message passed along the line that we must go no further, as we were in advance of those on the left and the right. It was a great disappointment, as our blood was up so to speak, and we were ready for any thing and could have turned the Germans out I think, but as it was we had to dig in where we were. It was tremendously exciting, and if it had not been for the casualties I should have enjoyed it. But at the end I was the only officer in my company left. A. was wounded, and C., who has been my special friend all through, was killed. He was awfully nice, and as he was in my company, of course I got to know him well. He only joined at the beginning of the year and was only 19. Even now when I think of it I feel a load of dead weight on me, but then there are so many of my friends out here that one must expect it. He was extraordinarily plucky, too, never showed any fear of any sort for shells or rifle bullets, and was a good officer. During the retreat he was often so tired and done up that he could hardly drag himself along, and yet stuck to it all through and helped his men on. He is the greatest loss I have had as we were always together. The other two officers in my company, B. (Special Reserve) and D., Somerset Lt. T. S. R., who was doing duty with us) were both killed, so I felt rather desolate. We lost five officers and six wounded, amongst them, sad to say, another wounded to-day—which is rather heavy. But the men behaved magnificiently in spite of it and kept together and never hesitated. My part of the trenches had their revenge during the next two days. We sat where we were and the Germans tried to drive us out that night, Gurguns set fire to a farm behind them and so we could see them outlined. They came on pretty thick and we gave them it pretty hot, but they seemed not to come nearer than about fifty yards. In the morning we counted in front of my part of the trench, about 100 yards long—73 dead Germans within 50 yards, 30 within 25 yards, and three within 10 yards. But had they got right up they would have done no good as they would have met our bayonets, which are more accurate than bullets at night. All the next day they feinted attacks and shelled just my part of the line with Black Marias, as it was what they call a "point d' appui." It was the most forward part of the line. They knocked the trenches completely in and buried many of us, myself included, up to our waists, so we dropped back about 20 yards into the valley of a stream. At dusk we went up again into the "Maria" holes which made splendid trenches. Then they started as we had expected, an attack in force—we were shooting hard up to midnight and after that it cooled down a bit, and we were relieved by the French who had been waiting for the storm to die down. The next day we were told by the General that the French commander had reported that 740 dead and wounded Germans had been counted in front of that part of the line in the morning. That shows that the men can shoot steadily at night, which is more than the Germans can.

OUTWITTED

HE drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

Edwin Markham.

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Women's Work and Social Service

IN the strain and horror of the present time, few things have been more entirely cheering and encouraging than the almost universal signs and expressions of the "will to serve," shewing as they do the mighty reservoir available in answer to an adequate call adequately understood and in response to a sufficient motive. "I am over 70," wrote a lady, "but I can keep accounts and do clerical work"; "I would gladly re-enter the Foreign Office in the position in which I started in 1858," wrote Lord Redesdale; "woman, strong, capable, wants post as driver"; "I am willing to give my services gratis in any capacity as a chemist," wrote Sir William Ramsay; all these and many more like them, "in order to release someone fit to defend the country, for the fighting line." "An invalid gentleman" would like to be taught to knit, so that he may work for the soldiers; "a man who some years ago lost an arm," would like the opportunity of helping men thus maimed, by shewing them some of the ways in which he has learnt to do things. And one might multiply these illustrations ad infinitum. Everyone wants to help: the question is how best to utilize their desire?

* * *

Among the most interesting and invaluable of innumerable activities is that of the Women's Emergency Corps, described by Miss Elizabeth Robins in the vivid and picturesque way which we have learnt to expect from the author of *The Magnetic North* and *My Little Sister*. The Emergency, she says, consisted both in "an unprecedented dearth and an unprecedented abundance; the Corps was established in the first place to organize voluntary aid and to prevent over-lapping, and was the first constituted body to protest publicly against flooding the country with amateur unpaid workers." It believed that the great need of the middle and working-class women was not relief but wages; it knew that a great variety of needs would call for attention, and it realized that in the women of the country there was an abundance of capacity and an abundance of gifts to meet the needs.

Very early in its career the Corps was able to inform the Government departments, railway companies, hotels and business houses, that its registries included women able for work as postmen, lift-men, porters, drivers, conductors and so on, whose employment during the war might release men for the fighting line; others able to act as interpreters, some for transport service, or for work at recruiting centres, to register recruits, instruct them in cooking, teach them French or German, and so on.

The Corps works in co-operation with the administrators of Relief and Distress Funds, with the Red Cross, with Care Committees, and with the thirty-one organizations created to deal with the crisis. Through its Intelligence Bureau, it has been able to place hundreds of women in the work they needed, to find posts for teachers, accountants, clerks and secretaries, and to place girls in touch with crèche work and help for mothers. For unemployed needlewomen it has opened fifteen branches in houses lent for the purpose, where all kinds of work is done from the finest of delicate embroideries to sheets, towels and shirts ordered for Military Hospitals.

* * *

One of the most original and valuable ideas has been the organized use of waste perishable food, in which the Corps has been so successful that the Government has borrowed not only the idea, but the Corps Housekeeper herself. The plan developed in this way. One of the committees created for the help of refugees, asked if the Corps would undertake to feed 100 whose arrival was expected the day following. The Housekeeper investigated the market and formed her plans, and on a second request to feed not 100 but 300, she undertook the task. This was carried out by means of food supplied for nothing by Covent Garden and large provision dealers, largely with food that in an ordinary way would have been thrown out or turned into manure.

In the same magazine (*Nineteenth Century*) Miss Edith Sellers tells of a "half-starved" Belgian family, living with an English working woman, "honest, respectable, and well-paid" for the purpose, but owing to her ignorance of the principles of spending profitably, half or three-quarters of the supply was sheer waste. It was then arranged that the Belgians should attend to their own catering and should be given the sum they thought necessary, and with hardly half the amount hitherto paid, they were able to keep themselves in comfort and abundance. It is not necessary, is it, to draw the moral from these two experiences.

* * *

The interpreters' branch of the Corps consisted of educated women, "at home" in French, Flemish, Russian and various other tongues, and "at home" also in London, who meet continental trains and are furnished with carefully prepared lists of hotels, lodging and all kinds of accommodation. Mr. W. A. Coote, of the National Vigilance Association, speaks with warm admiration of the services rendered, and of the cheerful and kindly way in which the difficult and often delicate duties involved in work at stations were discharged,—"an object lesson in the power of woman quickly to grasp a situation, to overcome difficulties, to meet emergencies, without for one moment thinking of personal comfort or convenience."

A Belgian officer, writing to one of his own papers, records his astonishment in having found at the station, "*malgré l'heure avancée de la nuit, ces braves dames,*" helping the mothers with their babies, the men with their packages, and conducting them all to motors waiting at that unconscionable hour, to take them to their destination, for "there is not an hour on the clock's face inconvenient to meet trains or to open certain doors to these unhappy people." Social centres for the refugees have been created too, largely through the agency of this wonderful association.

* * *

Some charming stories are told of special help. Here is one. An English girl, orphaned, arrived from Paris, and after a fruitless search came in white and foot sore to the offices of the Corps,—"she had no talents, had never been taught to do anything anybody wanted." However the genius of the Corps discovered that she could make a toy, "a practically indestructible gollywog, with hair warranted not to come off, because crotcheted stoutly into his head, eyes not to be plucked out because made of French Knots. He turned out to be a most good humoured monster, evidently devised for love of some particular child, come to make you merry"; he is now a registered patent and his inventor is teaching fifty other hard-up girls in the toy department.

That toy depa.tment! In spite of the established belief in imported toys, of disbelief in English capacity to make acceptable toys, of fear as to the accessibility of the right materials, "toys are being made hand over fist" at old Bedford College, the Corps headquarters. Among them Jack Tar, Tipperary Tommy, Khaki Boy, and other well known and beloved characters. Sixty girls "in bright airy rooms are cutting and fitting, sawing and hammering, painting and enamelling," under skilled instruction and after designs supplied by artists. The large firms are helping by giving orders, and a delicious tale is told of a certain toy shown the Organizer as a sort of rough specimen of the kind of thing needed. "No," she objected, "that is a kind of sharp-nosed toy for men to buy, not for children to play with: they like a cuddly toy." And sure enough, cuddly toys are being made, new and old, Noah's Arks, ships, go-carts and all the dear delights.

The girls now under instruction will by and bye be able to teach others, and there you see the germ of a healthy home industry. Then there is the admirable Land Scheme for training women in market gardening, dairy work and poultry keeping, opening new means of livelihood and increasing home produce at the same time.

A good illustration of the method and work of the Corps is found in the story of a country girl applying as a nurse maid, but for whom there was just then no place. "Can you ride?" she was asked,—"Yes, even bare-back." "Take a horse to water?" —"Yes, fifteen if you like." "Shoot?" —"Well, I never shot a man, but partridges and little things, yes." Perhaps this episode was connected with the formation of a voluntary

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force for the protection of women and children, sick and infirm, in the event of a hostile raid, its members to learn signalling and scoutcraft, as well as drill and shooting.

* * *

Amongst ourselves while the problem is on a smaller scale, yet there has been seen the same kind of readiness and resourcefulness, as witness among other efforts, the extension of Georgina House for girls distressed through unemployment, the work of the Women's Committee in connection with the St. Andrew's Brotherhood at the Toronto Training Camp, and the Women's Patriotic League whose reports bear abundant witness to the extent, variety and value of its work. A visit to the beautiful headquarters of the League discloses a scene of life and activity; there are Red Cross supplies and soldiers' comforts displayed, together with a specimen Government kit; there is the Employment Bureau through which many women have been helped to situations in town or country; there are the Emergency workrooms and the fascinating dolls which you can watch being made and dressed by skilful hands.

There is something of the same "blessed lack of machine-made service," in Miss Robins' happy phrase, something of the same wisdom, kindliness and resourcefulness as that which distinguishes the Emergency Corps. In conclusion she reminds us thankfully of one bright fact, that in no other war have wounds healed so quickly and so cleanly, because of the soldiers' knowledge of First Aid and of the care given at once by comrades to the men wounded on the battlefield.

The women whom such bodies as the Women's Emergency Corps or the Patriotic League exist to help, have been disabled in the industrial upheavel, and if help is quick, if remedies are applied with speed and skill, "these hard-hit thousands may be healed of their hurts and drafted back into the workers' army," with new courage derived from the service of those who have stood beside them and whose name is Help.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

TORONTO GENERAL HOSPITAL

To the Editor:

Dear Sir,—I was recently a patient in the Toronto General Hospital, while there I learnt how very few opportunities the nurses have of getting to any place of worship. I could not help thinking what a tremendous pity this is, particularly as there is so much in a nurse's life that must have a deadening effect on her spiritual life. Could not the clergy and ministers of the city arrange to hold a brief service each Sunday night in the Nurse's Home at about 7.45; plenty of bright hymns, a Psalm, a few short prayers and a brief, bright, helpful address. I believe numbers of them would greatly value such a service. Perhaps if you will kindly publish this letter it will draw attention to this need.

"A WORKER."

Toronto, December 5th.

WHERE IS PATRIOTISM?

Salisbury Plains,
November 24th, 1914.

To the Editor:

Sir,—One of our chaplains—and a good one, too—is rector of a city parish in a large city in the Middle West. He started his work in the parish in a tent and has built it up year by year by most difficult labours. He has come over here as chaplain with a thousand men from his city and is doing good work amongst them. Since he came here he was practically asked by his people to resign. He, of course, did so and another man has been appointed to his church. At the close of the war, therefore, if he lives, he will have to look about for a new home. Is this right? The church in question will no doubt have many patriotic services during the next year. Surely they will be but a hollow mockery after the way the devoted rector has been treated. We chaplains are indignant.

F. G. SCOTT.

OUR FUTURE METROPOLITAN

To the Editor:

Sir,—Is it too much to hope that our next Archbishop, whoever he may be, may be described as Archbishop of Ontario? And should not the new Metropolitan of the four eastern dioceses be known as the Archbishop of Eastern Canada? The title of Archbishop—i.e., chief bishop—is to be preferred to the title of Metropolitan, which has no meaning intelligible to the average man. Moreover, when the present "Bishop of Ontario" resigns it would be in the interests of simplicity if that title were to disappear, and along with it that other exaggeration, the "Dean of Ontario"; a title affected by a priest of the little town of Kingston.

We might well learn something in this line from the large fraternal societies around us. The official titles of their grand officers describe the territory over which they exercise authority. I am convinced that it is the absurdity involved in some of our ecclesiastical "dignities" that leads men to "speak evil of them." Our titles convey nothing in the way of information. Some of them seemed designed to baffle enquiry.

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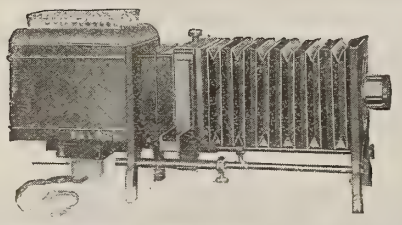

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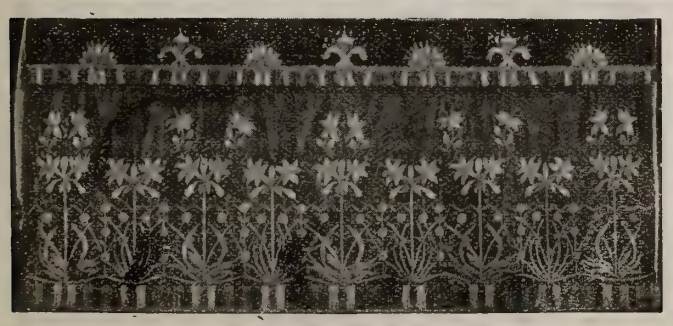

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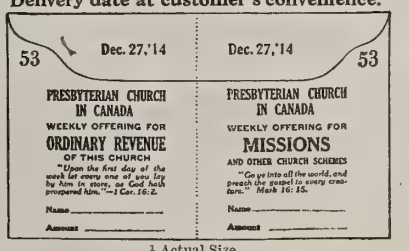
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ALGOMA

Algoma Diocese is trying to look at the larger interests of the whole of our Church in Canada and rejoicing in the honour paid to her Bishop. Yet she awaits the final decision, for at the moment of writing we understand there is yet doubt whether "our Bishop" must be surrendered or not. Whatever the verdict he will always be "written and known" wherever he be as "ours."

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ST. LUKE'S PRO-CATHEDRAL

The Rev. P. J. K. Law has been the recipient of many tokens and expressions of the affection in which he is held by many of the parishioners of St. Luke's Church. The choir especially have found in Mr. Law a keenly sympathetic mind and voice. The mission of St. Stephen's will miss him and the outlying districts of Tarentoras and even further afield, where he has done missionary work and had the pastoral oversight. A very handsome leather travelling bag and a dressing case and especially a private communion set of vessels will frequently bring old friends to mind.

December 6th the Rev. P. J. K. Law took charge of the parish of Huntsville.

MISSINABIE

The mission has enjoyed the work of Mr. Templeton and wishes him Godspeed in his preparation for the ministry. Miss Twose has brought to a close also a very successful stay on the Reserve. Prior to her departure another sale and tea realized $33.00. The Junior W.A. too had a sale and tea and so were able to send a box of toys and Christmas gifts to their little sick brothers and sisters in Lytton Hospital, B.C., and to contribute their mite towards the Junior Diocesan Pledge. Miss Twose has returned home on furlough but looks forward to renewing this important kind of missionary work in spring. The Rev. W. H. Trickett has charge of the mission.

CALEDONIA

St. Andrew's Day was the tenth anniversary of the consecration of Dr. Du Vernet as Bishop of Caledonia. During the evening a few of those who welcomed the Bishop to this coast ten years ago gathered at his house to commemorate the event.

As the Archbishop of Montreal was at that time the Primate of Canada, the consecration service was held in Christ Church Cathedral, Montreal. Four bishops took part in this service. Archbishop Bond, Bishop Sweetman, Bishop Carmichael and Bishop Mills. Of these only the last-mentioned is now alive.

Bishop Du Vernet left his parish in Toronto a few days after his consecration and arrived at Metlakatla, B.C., by the C. P. R. S.S "Tees" on December 20th, 1904. He is the second Bishop of Caledonia, the first Bishop was Dr. Ridley, who occupied this office for nearly twenty-five years.

The Diocese of Caledonia consists of the northern half of the Province of British Columbia and is so called because of the old name given to this region by the Hudson's Bay Company in the early days of the fur traders. While this diocese was taken out of the original diocese of British Columbia in 1879, the Church of England began its work in this northern coast in 1857 at Port Simpson.

Bishop Du Vernet held his first service at Camp Fairview, at the entrance to the harbour where the Dominion Government hydrographic engineers were encamped, on Sunday, May 20th, 1906, and his first service at the camp of the G. T. P. engineers situated at the foot of what was afterwards called Centre street, on Sunday, June 17th, of the same year.

COLUMBIA

VICTORIA

The ordination of Arnold Stackhouse, a lay reader in one of the distant missions of the diocese on the east coast of Vancouver Island, to the office, of deacon, took place on Dec. 3rd, at Christ Church Cathedral, the Bishop conducting the ceremony.

FREDERICTON

ST. JOHN

The monthly meeting of the diocesan branch of the W. A. was held in St. Paul's Church schoolhouse on Tuesday, December 1st. The Rector, the Rev. E. Hooper, said the opening Litany and gave a most helpful address. It was reported that a new senior branch had been organized at Hartland. The superintendent of the babies' branch for the diocese reported twenty new members. The convenor of literature, Mrs. James F. Robertson, invited donations of such magazines as would be popular with men, that they might be sent to the lumber camps at Christmas. The Dorcas secretary reported the sending of five bales valued in all at $221.92 to the Indian schools in the Northwest.

HURON

BURFORD

Two beautiful figure windows have just been placed in Trinity Church. One, the gift of Mrs. Pollard, illustrating the Resurrection, and the other a memorial window from the Balkwell family, portraying the Ascension. The work is in rich English antique glass designed by the Lyons Company. Appropriate services were held in connection with the unveiling on Sunday, December 6th.

CLINTON

Twenty-two candidates were confirmed by Bishop Williams at the church on Monday, November 23rd. Rev. J. C. Potts, the rector, presented the class.

BRANTFORD

The Rev. E. Softley has assumed his duties as Rector of St. James'.

LONDON

St. John's Church celebrated its thirty-ninth anniversary on Sunday, the 13th inst. The Bishop preached in the morning and confirmed a large class in the afternoon.

MONTREAL

MONTREAL

The Christmas sale of the Women's Guild of Christ Church Cathedral netted $1,009 for the Cathedral Girls' Club.

NEW WESTMINSTER

W. A.

The board met this month on Tuesday, December 1st, in St. Paul's Parish Hall.

Reports from all branches of the work were most encouraging, Chinese, Japanese and Indian conveners especially so.

At the Chinese Mission one boy had been baptized and it is hoped that more will soon be brought into the Church.

Convener of Indian work reported four Indian patients at Lytton Hospital and that they were much easier to deal with in every way than in former years, showing that friendly Christian treatment was having its effect. The Indian women, under the supervision of Mrs. Pugh, are doing Red Cross work and have made two dozen

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The organizing secretary reported one new branch at South Fort George.

The Dorcas secretary read a very interesting letter from Miss Halson, General Dorcas Secretary, describing the W.A.'s Indian school, which she was visiting at the time.

The corresponding-secretary read a most encouraging letter from the Bishop acknowledging the Social Service report drawn up by the committee appointed at the last annual, which had been sent to him at the request of the board, asking for his consent to, and support in, endeavoring to organize the social side of mission work in this diocese. His Lordship kindly gave his most cordial approval to this work as set forth in the report. A "continuation" committee was then formed to prepare a plan of work on these lines to be brought before the W.A. at the next annual.

The literature secretary reported that the study class book was in demand showing the increasing interest taken in study of missions.

The Extra-cent-a-day Fund, amounting to $31.65, was voted to a church at Broadview, which has been erected by free labour, the men giving their work willingly.

The Rector of St. Paul's gave a most earnest spiritual address on the exalted and beautiful character of the Blessed Virgin Mary.

The usual "Chain of Intercession" was brought up by the W. A. members on St. Andrew's Day. The Self-denial Fund amounted to $39.75.

NOVA SCOTIA

It has been announced that the new St. Matthias' Church, Halifax, will be ready for occupancy by December 18th, and on the evening of that day the opening service, which will be era marking in the history of the parish, will be held. An elaborate programme, including musical leadership by a specially trained boy choir, will mark the passing of the golden milestone, and it is expected that the Bishop, Dean Llwyd, Archdeacon Armitage, and other leading clergy, some of them from other parts of Nova Scotia, will be present. The new building which, when entirely finished, will be one of the finest in the diocese, may truly be said to be the crown of most strenuous labours on the part of the rector, Rev. T. H. Perry, and the people. Mr. Perry's personality and his zealous initiative infused into the struggling and faint-hearted building movement a life which made it successful and the opinion is expressed here by people familiar with the shifting of the population westward and northwestward as the result of the carrying out of the new terminals scheme that, in a decade or less, St. Matthias' Church will be one of the leading churches of the city. Its development under Mr. Perry has been very marked. Every department of the parish work, including the Sunday School, is showing wonderful vitality. The people have made many sacrifices in order to further the building movement, a fact appreciated by no one more fully than our beloved Bishop, who, indeed, sets his clergy and the laity alike an outstanding example of self-sacrifice and of zeal like a white flame—unquenchable, still, fervent.

The Alexandra Society of King's College, Windsor, an organization of loyal Churchwomen with branches in every town in the diocese, has just held in the Masonic Hall, Halifax, a most successful bazaar. The society pays the Society of the Alexandra professor at the College and it is now directing special effort toward lifting the debt on the new women's building built during the summer.

The Russian congregation to which Rev. V. E. Harris, of All Saints' Cathedral staff, is ministering, and which, by the kind permission of the Dean, is using St. Luke's Hall, is growing steadily. It is to the Bishop that the beginning of the work was due and results are justifying his interest, thanks to Mr. Harris' devotion to the work. He is, with his duties as Diocesan Secretary-Treasurer, one of the busiest men in the diocese.

Canon Vroom, of Windsor, spent Sunday, December 6th, in Halifax, preaching in All Saints' Cathedral to a large congregation in the morning.

Canon Powell's series of Advent addresses on Wednesdays during that season in the Cathedral are making a profound impression. The subject of the first was "Godly Sorrow," or the first characteristic of repentance, and the address was one of arresting eloquence.

Dean Llwyd and Rev. L. J. Donaldson, of Halifax, and Rev. W. P. Robertson have returned from St. John, N.B., the General Mission in which they were assisting having been very successful indeed.

Midshipmen Palmer and Silver, lost in H.M.S. "Good Hope," were members of families prominent in All Saints' Cathedral, and in the course of a sermon of power preached therein on the evening of December 6th, Dean Llwyd made feeling and beautiful reference to them both.

HANTSPORT

The twenty-fourth anniversary of the opening of St. Andrew's Church was celebrated by Festal Evensong on November 27th. Prayers were said by the rector, the lessons were read by Canon Powell, and the sermon was preached by Rev. Dr. Martell, Archdeacon of Nova Scotia. The church was beautifully decorated for the occasion.

After the service in church, the visiting clergy and the members of St. Andrew's congregation were invited to the house of Senior Warden, Mr. Thomas Morgan, where an address from the congregation and Sunday School was presented to Canon Powell, together with a slumber chair as a small token of the people's gratitude for kindness received.

ONTARIO

The Bishop of Kingston preached in St. John's Church, Ogdensburg, N.Y., on December 13th, in commemoration of the one hundred years of peace that have existed between Canada and the United States.

KINGSTON

The St. George's Branch of A.Y.P.A. held a very successful bazaar on Thursday, December 10th. The sum of $100 was realized.

OTTAWA

OTTAWA

ST. MATTHEW'S

St. Andrew's Day was fittingly observed by the members of the W.A. who conducted a service of continuous intercession in the church, beginning with a celebration of the Holy Communion at 8 o'clock, and ending at 7.30 p.m. The day was divided into twenty-two half-hour spaces and the members of the W. A. chose their spaces and knew beforehand when they were expected to be at the church. In this way the chain was unbroken and the service of intercession was continued throughout the day.

The "Cosmorama" or "Calendar Fair," under the auspices of St. Anne's Guild, was held in the Parish Hall on the 1st, 2nd and 3rd inst., and notwithstanding the unfavourable weather, was a grand success in every particular. Both men and women worked most energetically putting up and decorating the many different booths which, when completed, made the hall look like a piece of fairyland. Large crowds attended daily and the net receipts amounted to over $560.

The offering on "Red Cross" Sunday amounted to $184.53.

On Sunday, 13th inst., his Grace the Archbishop of Ottawa administered the rite of Confirmation in St. Matthew's to a class of adult candidates numbering twenty-six, twenty of whom were converts to the Catholic faith. The following clergy were present:—The Ven. Archdeacon Bogert, the Revs. T. Garrett, J. W. Forsythe, W. B. Morgan, B.D., who acted as chaplain to his Grace, and G. S. Anderson, the rector, who presented the candidates.

The week-day celebration of the Holy Communion on Thursdays is largely attended, the average number of worshippers being considerably above twenty.

CARP

This parish (Huntley), though truly rural, is one of the oldest in the Ottawa valley. Its parish church, built in 1837-8, stands three miles east of the village of Carp, and is surrounded by the parish graveyard, where lie five generations of Church people. St. John's Church, Sixth line, was erected twenty-eight years ago; a small but well equipped solid brick church. To

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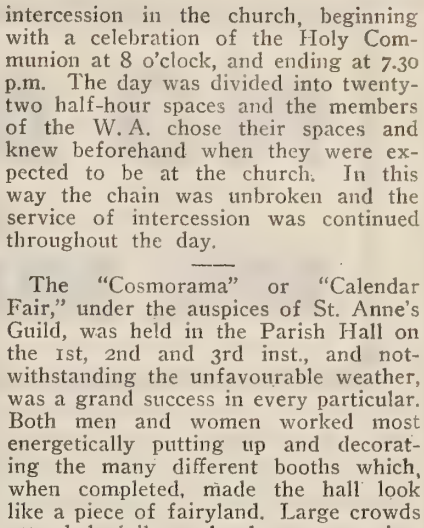
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The Carp church of solid stone is small for the congregation that worships within its walls, our ordinary number of communicants being from ninety to one hundred and ten.

Towards the end of October we gave a thanksgiving offering to the Patriotic Fund, $330 in church and $75 by a subsequent canvass. Last Sunday $212 was laid on the altar to complete our apportionment for the M.S.C.C. Our Wednesday evening Litany services are well attended, the special preachers being—Revs. G. G. Wright, M.A., W. B. Blythe, B.D. and A. W. MacKay, B.D.

QU'APPELLE

REDCLIFFE

Thursday, December 3rd, 1914, was a red letter day in the life of the Church in this town, for it marked the completion and consecration of the first English Church. The ceremony in connection with the formal opening and consecration occupied the whole evening. At seven o'clock the new Union Jack presented by the Sons of England was hoisted and at seven-thirty the service of consecration took place in the church conducted by Bishop Harding. The font and lectern were first dedicated and the altar and holy vessels consecrated. The Rev. Herbert C. B. Gibson was then inducted as vicar of the parish of St. Ambrose and the Bishop preached an eloquent, helpful and encouraging sermon.

QUEBEC

QUEBEC

Arrangements are now completed for the Synod on the 16th inst., on which day it is hoped the new Bishop will have been elected.

At the Cathedral a Wednesday night Intercession Service in Time of War has been begun and been well attended.

The 23rd Battalion of the second contingent is now up to full strength and on Sunday attends services in the various churches in the city. Two or three hundred attended the Cathedral and another detachment attended St. Matthew's last Sunday.

RUPERT'S LAND

On the second Sunday in Advent his Grace the Archbishop confirmed candidates presented to him by the Rev. J. A. Maggrah at Emmanuel Church, Holland, and at the Church of Ascension, Cypress River. Crossing thence to Elm Creek, his Grace held another Confirmation service at Holy Trinity on the Tuesday.

The Rev. F. C. Chapman has been appointed rector of St. Thomas', Morden, with Holy Trinity, Thornhill.

The Rev. S. Hammond, having resigned the incumbency of Pierson, has been appointed rector of St. George's, Brandon.

St. Anne's W. A. (Winnipeg), holding a bazaar last week, netted nearly $100 for the church, a most creditable amount for this suburban mission.

The General Missionary, defying the fall of temperature, is still visiting the outlying parts of the diocese. His visits, and those the Rev. H. L. Roy, the assistant missionary, are productive of good to the Church in rural parts. Organization, finances and general oversight are becoming yearly improved. The Rev. W. Thomas visited Pierson on the second Sunday in Advent and last Sunday journeyed to Fork River, both being distant outposts where long drives were necessary.

It is understood that the parishes of Souris and Deloraine will have rectors appointed to them by the New Year.

The Rev. J. F. Cross has been acting as priest-in-charge of St. John's School Chapel during the term vice the headmaster, who has so frequently visited country parishes and missions.

TORONTO

The Rev. Frederick J. Sawers, rector of St. Luke's Church, Peterboro, has been appointed rector of St. Peter's, Cobourg.

TORONTO

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An address and a gold watch bearing the inscription:—"'The Lord be with you'—presented to the Reverend Derwyn Trevor Owen by the congregation of the Church of the Holy Trinity, Toronto, on his retirement from the rectorship, December 15th, 1914"—were presented to Mr. Owen by Chancellor Worrell on behalf of the parishioners on Sunday evening in the schoolhouse, whither the congregation had repaired aften evensong to take leave of the Rector and Mrs. Owen.

"THE WORD WAS MADE FLESH AND DWELT AMONG US"

GOD'S Gift came down from Heav'n above,
The Gift of a wonderful Life of Love,
The Gift of a beautiful hope for earth;
But the world saw only a lowly birth,
And nothing more.

Teach us, O Lord, this Christmas morn
To see in the manger where Thou wast born
The Gift that is hidden, the Godhead veiled,
That here, where the sight of the world has failed,
We may adore.

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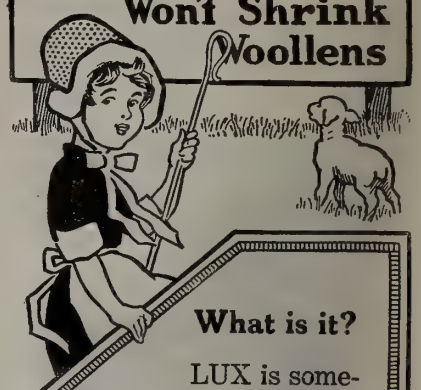

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AT the special Synod of the Diocese held on Wednesday last, the Very Reverend Lennox Williams was elected Bishop of Quebec. The choice was made on a single ballot and the following was the result:—Clerical (necessary to a choice 41)—Dean Williams, 40; Bishop Richardson, 12; Rev. Canon Scott, 3; Rev. Canon Shreve, 1; Dean Llwyd, 1; Bishop Farrar, 1; Rev. Dr. Paterson-Smyth, 1. Lay (necessary to a choice, 72)—Dean Williams, 63; Bishop Richardson, 27; Rev. Canon Tucker, 6; Rev. Canon Scott, 3; Canon Gould, 1; Rev. J. P. Whitney, 1; Rev. Canon Shreve, 1; Rev. Canon Powell, 1; Rev. A. H. Wurtele, 1; Rev. Canon E. C. Cayley, 1; Rev. Dr. Paterson-Smyth, 1. Dean Williams is a son of the late Bishop Williams, who was the fourth to occupy the See of Quebec. Born in Canada, he was educated in England, graduating at St. John's College, Oxford, in 1884. After a year at Leeds Clergy School, he was ordained in 1885, returning to Canada as curate at St. Matthew's, Quebec, of which Archbishop Hamilton was then in charge. He became Rector of St. Matthew's scarcely two years later. In 1899, when the Cathedral became vacant he was unanimously chosen as Rector and Dean. He is an honorary D.D. of Lennoxville. The Dean has been very popular and influential both in the city and diocese and he will bring to his new office a thorough knowledge of both clergy and laity and a charm of personality that has already won him firm friends among them all.

The New Bishop of Quebec

THE Archbishop of Canterbury and Dr. Dryander, the German Court Chaplain, have refused to sign an appeal addressed to the Christian churches urging them among other things "seriously to keep peace before their eyes in order that bloodshed soon may cease." The appeal has been signed by many prominent divines, including Bishop Greer of New York, and Bishop Tuttle of St. Louis. But although both the Archbishop and the German doctor of divinity are in entire accord with the signatories, as the correspondence just published makes plain, in devoutly hoping God may ordain that peace shall soon be restored, each is of the opinion, apparently, that the only peace to be desired is that founded on the triumphant demonstration of the righteousness of his country's cause. The Archbishop writes: "You may be certain that at the first moment when it seems to me that an opening is presented for securing a righteous and enduring peace, I shall do my utmost to urge it, but I am clear that that moment, greatly as we long for it, has not yet come.

The Archbishop of Canterbury's Peace View

"The conflict which has been forced upon Europe (I impute no motive, but merely state a fact), must, I fear, now that it has begun, proceed for the bringing to an issue the fundamental moral principle of faithfulness to a nation's obligation to its solemnly plighted word. The recognition of the moral validity of such an obligation is fundamental to the maintenance of peace and progress among the nations of the world." Dr. Dryander takes strong exception to a paragraph of the appeal which reads: "The tangle of underlying and active causes which accumulate in the course of time, and the proximate events which led to the breaking of peace, are left to history to unravel." He declares it would be impossible for him to sign that statement. He writes: "History will certainly show to us in a different light much that we can now see through the dark clouds of dust arising from the arena of the present struggle. But that history will show only all the clearer—as has been done already—the righteousness of our cause, upon this firm conviction of ours are founded our good conscience, our confidence and our resolution in the terrible distress of the present time. If anyone is attacked on four sides and defends his life, he acts in self defence and fulfills a Christian duty. We are in this situation."

WE have received the following letter which we commend to the generosity of the women of Canada: "Dear Sir,—Will you kindly allow me, through your valuable medium, to ask the women of Canada to unite with Queen Mary's Needlework Guild in sending a New Year's present to Queen Mary which shall be worthy of our great Dominion, and the magnificent work the women are doing. Will each woman in Canada who is working for the soldiers and sailors, send one garment during January, through Queen Mary's Needlework Guild, for Her Majesty to distribute? This can be done very easily. Thanks to Lady Williams-Taylor, the Bank of Montreal has kindly instructed any of its branches to receive parcels on account of the Guild, and such parcels will be forwarded without cost to the donor. Persons residing in a town where there is no branch of the Bank of Montreal may forward parcels to the Bank of Montreal at 213 Peel street, Montreal, at the same time sending the Bank the receipt for the charges paid, the amount of which will be returned to them. It will be my pleasure to supply material for one thousand garments, to those who are willing to give their work but have not material and patterns available. This material will make flannelette dresses for infants, woolen underclothes for children from two to eight years old, men's flannel shirts, socks and children's stockings. A postcard sent to Miss Weller, assistant secretary, Queen Mary's Needlework Guild, St. Catharines, saying how many garments can be made, will result in material and directions being forwarded to the sender free. Queen Mary, by her unselfish devotion to duty, and splendid example, has endeared herself to the women of the Empire at this crisis, and such a New Year's gift as I have suggested would not only prove that the women of Canada are as ready to 'serve the Queen' as are our brothers to 'serve the King,' but also give to Her Majesty the great pleasure of distributing useful garments to the soldiers and sailors, the refugees, the poor and needy, the waifs and strays. Hoping that the idea of a New Year's gift to Queen Mary from the women of Canada will meet with a hearty response, believe me,

Yours faithfully,

(Sgd.) C. WELLAND MERRITT,

Honourary Secretary."

A New Year's Gift to Queen Mary from the Women of Canada

NOT a little criticism has been offered publicly and otherwise of certain congregations who, it is stated, have dealt summarily and ungenerously with their rectors because the latter have volunteered and gone to the front as chaplains. We venture to think that before we pass judgment on such parishes we should have clear knowledge of the local circumstances. We venture to think that no congregation has thus laid itself under a suspicion of lack of patriotism without due consideration beforehand of the course taken. In some cases the clergy who volunteered did so without taking into their confidence either their Bishop or their people. It would be most ungracious even to speak lightly of the enthusiasm and the spirit of service exhibited by those who have responded to their country's call. Yet it is equally evident that to stay at home demands in many cases more self-sacrifice than to go. At any rate those who were fortunate enough to be selected should have done—and most of them did—everything in their power to provide acceptably for their work during their absence which at best will be of uncertain duration. The only other alternative would be to resign. It is hard to believe that any part of the Church at this crisis lacks either the temper of loyalty or the spirit of devotion. Certain also it is that the first contingent is generously dealt with in the matter of spiritual provision, since there are thirty-three chaplains in a force of thirty-two thousand.

The Army Chaplains

Our Old Country Letter

December 5th, 1914.

UNDER the auspices of the Bishop of London, an interesting meeting has been held at London House to give an opportunity to Madame Vertongen, whose husband is a native of Termonde, to tell the needs of the hundreds of thousands of Belgian people who have been unable to seek shelter in England. She explained the chief characteristics of the Belgians, speaking of their work only a few months ago, and the position in which the survivors found themselves to-day—how the Art of the present generation is worthy of the old school of Flemish painters, while music plays a prominent part in the life of the villages. In agriculture, we know that they are ahead of us.

"Far from exaggerating the truth of the atrocities committed by the Germans," Madame Vertongen went on to say, the English papers had really underrated it—there was proof enough of that. She gave a vivid description of the methodical way the Germans burnt a village when the money they demanded was not forthcoming—she likened their drinking and carousing while they watched the effect of their work to the playing of Nero at the burning of Rome.

* * *

I do not know whether you have yet heard much in Canada of "The League of Honour" for the women and girls of our Empire? It was founded in the early days of the war, and has grown greatly. Its first care was for the girls thrown off their balance by the excitment of the all-pervading Military Camps. "But the original idea grew, as good ideas will, to include also the women to whom war-time has brought special temptations to drink and disorder in their homes, often through sheer loneliness and unrest. And then it was seen that in order to make the League a source of strength, those must be drawn in who can help as well as those who need it. And it was determined to aim at banding together women and girls of all ranks as a strong Army to fight against the War-time dangers at home. Such an army exists now in the 100,000 members who have already joined the League, and fresh companies are added every day. The four definite objects of the League are: To band together the women and girls of the Empire with the aim of upholding the standard of women's duty and honour during this time of war, by prayer, purity, and temperance. 2. To raise a strong force of public opinion and support among women and girls with which to combat some of the social and moral dangers emphasized by the war. 3. To deepen among women and girls of all classes the sense of their responsibility for the honour of the nation, and to make clear the fact that the manhood of our country is either raised or lowered by the influence of its womanhood. 4. To provide opportunities for mutual help, encouragement, and spiritual influence among all ranks."

All members make a simple promise of trying to do their part in upholding the honour of the nation and its defenders by prayer, purity and temperance. Thousands of them are also taking the "War Pledge" of total abstinence during the war, as an act of patriotic service in which all can share. Patriotic meetings, services, and meetings for intercession, work for our soldiers and sailors, and the collection of funds for comforts, etc., for the Forces, are among the activities of the League, which now has "Bands" over much of the Kingdom. Many other Societies are working in touch with the League, and using its machinery to further their similar objects. I told you in a former letter of the demoralization which threatened to follow our home camps. Here seems an excellent effort of prevention.

* * *

I told you of the appointment of the first Sunday in the coming year as a National Day of Intercession. It is felt that in order to make the best use of this, some organized preparation is needed, and London is setting a good example. The Dean and Chapter of St. Paul's have invited the Bishop of London's Evangelistic Council to arrange a twenty-four hours' watch of intercession to be held on an apointed day, and probably before Christmas. "The aim of such a united and continuing effort in prayer will be to secure from every parish in the diocese, a simultaneous desire to call down the spirit of repentance and humiliation Godwards upon the Metropolis. The intercessors will be assigned their hour and place according to distance from the centre, and it is believed that there will be no lack of co-operation in carrying through the proposal. Without undue difficulty it ought to be possible to secure the attendance upon their knees from all London of at least 1,000 men and women through all the watches of day and night." . . "We believe it can be of incalculable potency, and that if it is announced with boldness and organized with skill it will avail to wake the Church to what has not yet been realized. For neither Church nor nation has yet completely seen that the conflict in which we are engaged is a spiritual conflict. The war is a crusade and a holy war. Its motives and incidences are not of the earth at all. Its end and consummation is not to be achieved by weapons that are material only. Its lessons and meaning are supremely in the moral and spiritual sphere. Never was there—did we but understand it—such a call to repentance and national contrition. Nor within living memory was there ever such an awakening of dry bones and return to eternal verities. Yet even this affects in the main a small minority, and it is the many who must be recalled. Lest the National Day of Intercession should fail in power there must be deep-laid preparation for it. In every daughter-state and tropical capital we may assume that January 3rd will be kept. Before that day comes we would have the fellowship of the faithful manifesting to all beside, that they believe this to be a day of the Lord."

* * *

In a stirring address to the Council of the "Church of England Men's Society," lately, the Archbishop of York said, "There is a special function which the Church has to fulfil at this present time. It is to keep a very vigilant eye upon peculiar moral dangers. I need not say that one of the very greatest of these is the temptation put in the way of our Army here at home in the matter of drink. You will remember that Lord Kitchener suggested that there should be everywhere committees formed to stimulate public opinion against treating the men. Wherever there is a Branch of the Men's Society there should exist such a committee, and it is lamentably falling short of its business unless it is acting as a centre of public opinion in that district, making it regarded as an act of treachery to the state at this present time to treat any of the soldiers. The Commander in Chief of the Russian Armies has ordered that whenever any person offers spirituous liquors to the troops he shall be tried by court-martial. That is the spirit we want in this country."

He goes on to suggest that every member of this society might well offer the sacrifice of his personal abstinence for the period of the war, thereby doubling his influence and chance of usefulness. Such a movement is now on foot throughout this great society and has been formally accepted and notified by its officers to the Archbishop of Canterbury as its Head. The concerted and prayerful effort and self-denial of so many thousands of Christian men cannot fail to do immense good. God grant that its fruits may far outlast the war.

* * *

The Welsh Church Act is beginning to come into operation. Its opposers can now only hope for amendments—hardly for repeal—of this grossly unjust and oppressive blow at our Church.

* * *

The Church Congress for next year is fixed, as far as any plan at this time can be fixed, to take place at Southend, on the Essex coast, in the second week of October. It is a new and interesting centre, in the new Diocese of Chelmsford.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

ARCHBISHOPRIC OF ONTARIO

To the Editor:

Sir,—What "Toronto Priest" has to say about the Archbishopric of Ontario is certainly deserving of attention.

The question of a settlement suggested by him quite naturally comes to the front again. Events, however, since the last discussion some seventeen years ago, have changed somewhat the complexion of the situation. Notably among these is the pace set by the Church in Ontario, making the Church province coterminous with the civil. This trend is, of course, as it should be, and must spread to the Church in the other provinces, especially in the growing West.

Accordingly, we must look to the time when there shall be at least as many Archibshops as there are civil provinces, with their headquarters at the capital of these several provinces, and of these, surely none is more deserving of this honour than Toronto, the centre of so much activity in the early life of the Church in Canada, and is still, and we hope ever will be, a mighty stronghold.

Now, if we follow out this disposition to a logical conclusion, what seems more natural than that the Primatial See should be at Ottawa, the Federal Capital, with the title of Archbishop borne simply because of the Primacy? How this is to be brought about is a question which must be faced by the General Synod and Provincial Synods, and some plan evolved that will apply to the whole Dominion.

Now is the time for skilful hands to do some shaping to this beautiful tree of God and we look with confidence to those who have accepted heavy responsibilities to apply themselves unitedly to the task. W. P. Garrett.

The Rectory, Bear Brook,
Diocese of Ottawa.

(*Continued on page 894*)

PEACE AND WAR

"IN time of war prepare for peace." Thus runs an advertisement which lies before us, revising the old familiar pessimistic warning, "In time of peace prepare for war." The firm which issues this advertisement is calling upon its readers to use the present time of check on the world's peaceful production, to prepare themselves for the resumption of business activity, which peace, when it comes, will bring with it.

But may we not use the motto in a religious sense as a call to look forward and prepare ourselves for the new conditions which will follow the close of the war. For it will be a time of great spiritual danger. If God in answer to our prayers gives us the victory, which we hope the righteousness of our cause justifies us in anticipating, how are we going to use it as a people and as individuals?

There is no doubt that when victory and peace come there will be a real and heartfelt expression of thanksgiving to God, to whom we have been drawn so much closer in this time of trial. But is there not a cause for fear that for many it will end there? When the strain under which we are all now living is removed, and the tension relaxed, we must beware lest we fall back into carelessness and forgetfulness, into absorption in business, into the resumption of the pursuit of pleasure, into neglect of prayer and intercession and attendance on Divine worship. Let us now bethink ourselves and prepare lest we be like Israel of old of whom the Psalmist writes that in their trouble "They remembered that God was their strength, and that the high God was their redeemer" but when peace and safety came "They thought not of this hand, and of the day when He delivered them from the hand of the enemy."

Then, again, we must be on our guard lest we be carried away by the arrogance and ascribe our success to our own prowess and power rather than to the goodness of God. There may be a great temptation to this—and it will be necessary to remind ourselves often that "Not unto us O Lord, not unto us" must the praise be given.

We do not fear in the event of victory any ungenerous attitude to our defeated foes. That is not, thank God, characteristic of our people. In the moment of intense danger at the beginning of the war there may have been, indeed there was, a spirit of hatred abroad, a readiness and eagerness to believe the worst of our opponents, but already that is passing. The tone of the press and general conversation shews a willingness to give them credit for their bravery and the many good qualities they possess. For this let us be thankful, for the possession of hate is unchristian, and charity should be extended to nations as well as individuals. But we must be prepared to face an irreconcilable bitterness on the part of our enemies, a refusal to meet any friendly approaches we may make, and a resolute determination to misunderstand and misrepresent them. All this will be hard to bear, and we must beware lest we become hardened against them and repay hate with scorn, and bitterness with contempt.

There is another danger that will be felt at home. When the restraint with the needs of the present time has passed, a torrent of criticism of our rulers will be unloosed. The burdens which war involves will still remain, though the necessity of them will seem to have passed. We shall have to guard against an unfair and ungenerous criticism of the very men whom now we are lauding. And, though it seems impossible now, but alas! past history tells us how often it has been the case, we must watch lest we forget, those who have fought and suffered for us and our cause. They are heroes to us now, yet there is a real danger that as the war is forgotten, they and their dependents may be forgotten too and allowed to fall into want. Many of them will be rendered unfit to earn their own living, some of them will leave wives and children in need. Let us be careful lest ingratitude or grudging charity mar our success.

The Church in the West

TWO letters in the last Occasional Paper of the Archbishops' Western Canada Fund are of deep interest. One is a letter to supporters of the Fund from the chairman of the Council, the Bishop of Southwark. The other signed J. H. E., with the title, "Why Help Canada?" is apparently addressed to the Editor. Both alike afford inspiration to those who are tempted to be discouraged by present difficulties.

The Bishop, who had intended to visit the missions established and supported by the Archbishops' Fund but was unable to do so owing to the outbreak of the war, writes—only extracts of his letter are given—as follows:—

"There seems to be a fear, owing to the war and the stress consequent on it, that this appeal of the Archbishops' may suffer—that funds so necessary for the work may not be forthcoming and that our efforts may be slackened. But if we think calmly we shall very soon be led to the conclusion that the call to us to go forward with our work is louder than ever. Let us try to imagine what the next five years in the story of Western Canada mean—*their* anxiety and stress; their determination to share with the mother country to the full the sacrifice of lives, of treasure, the burden of responsibility, the grim unremitting effort; and then afterwards the strain of recovery and restoration.

"And in the picture let us not forget those whom we have sent out to support and supplement the work of the Church in the West; they know that at such a time and with such a prospect the Church certainly must never fail or flag—rather that her duty to secure and strengthen her place in the life of the West is more clear than ever. We surely as *Churchmen* who recognize and welcome our duty, shall rise to the occasion, as our England and Empire have risen."

This is, in part, the letter of J. H. E.

"Why help Canada? They shall have an answer this quarter that we have never been able to give before. Because Canada is helping us in our hour of need; because from many a town, farm, and homestead there are pouring forth the men whose one desire is to help the Old Country.

"Why are they coming to the disappointment and disillusionment of our enemies? Not merely for self-interest, not merely for the call of the blood but in response (instinctive it may be, but none the less real) to a higher call—the call of Christ.

"Down at the foundation of the cause for which we are fighting lie those, to us, very real things—honesty, truthfulness, liberty. They have had a strange and wonderful power over us in this country. They have banished faction and given us that family feeling to which as a nation we have long been strangers. We learned them from Christ, and when we find that a cause which appeals so deeply to ourselves makes a no less stirring appeal to our brothers in the colonies and—thank God!—to our brothers in India, how can we but lift up our hearts in the thankful belief that Christ is the world's king, and that what we are now witnessing is the assertion of that kingship on a scale and with a life-giving power that has never before been possible.

"Slowly, very slowly, is the world escaping from the brutal reign of force, from the Devil's doctrine that 'might is right.' Did we imagine that we had left such things behind us with the Middle Ages or with Napoleon? Well, the war has come as a useful reminder that we have not yet got rid of the tiger in human nature, that the gulf between culture and barbarism is not so great as we had fancied, and that it is still fatally easy for a nation, even a nation that has centuries of Christianity behind it, to 'make lies their refuge' and to slide down into the acceptance of doctrines which are the very antithesis of all that we have learned from Christ.

"Why, then, help Canada and in this particular way? Because this is just the direction in which Canada most needs our help, and in the long run will most appreciate it. Christian ethics cannot sustain themselves apart from Christian teaching. That is the lesson which the bitter experience of the last few weeks has taught us, and Christian teaching is the very thing which these young communities are unable to give themselves.

"It is not merely their poverty that hampers them, but the extent to which in a new country the attention of the colonists is and must be diverted to the purely material struggle of conquering nature and laying down the material prosperity upon which generations will build their culture."

G. H. B.

The Church in Canada

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L.....Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca, Alberta.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.....Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.....Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.....Vancouver, B.C.
COLUMBIA—RT. REV. J. C. ROPER, D.D.....Victoria, B.C.
EDMONTON—RT. REV. H. A. GRAY, D.D.....Edmonton, Alta.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.....Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.....London, Ont.
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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.....Winnipeg, Man.
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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D.....Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.....Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.....Dawson, Y.

ALGOMA

Ordinations at Sudbury on the fourth Sunday in Advent by the Lord Bishop of Algoma include to the diaconate Mr. Claxton, of Muskoka Station, and Mr. A. Cooper, of North Bay, and to the priesthood, the Rev. S. F. Yeomans, of Bruce Mines.

The Venerable Archdeacon Gillmor, D.D., was taking duty at Schrieber in the absence of the Rev. E. H. C. Stephenson, who has been seriously ill in Toronto. On November 22nd the Archdeacon preached at St. Thomas', Fort William, in the morning. His sermon was specially applied to the members of the Sons of England Benevolent Society present on parade and his subject was "Field Marshal Roberts." In the evening at St. John's, Port Arthur, his sermon was from Psalm 139.

SAULT STE. MARIE

The Rev. E. Montizambert has been appointed as assistant curate at the pro-Cathedral, commencing on the fourth Sunday in Advent. Mr. Montizambert is in deacon's orders and leaves a good work at Torrance.

POWASSON

The Bishop of the diocese paid a visit to this Mission on Monday, November 23rd, the second this year. Service was held in St. John's Church, Chisholm, in the afternoon, at which his lordship confirmed five candidates. Evensong was said at St. Mary's, Powasson, at 8 p.m., followed by another Confirmation, ten candidates being presented. The Bishop's discourses were intensely practical and as usual were listened to with rapt attention.

Much regret is expressed throughout the Mission at the prospect of the Bishop's removal to Ottawa, but the prayers and best wishes of all will go with him.

COLUMBIA

The Very Rev. Dean Doull, who was recently elected to the Bishopric of Kootenay, has decided to accept.

HURON

LONDON

At a meeting of the executive committee of the diocese held in Cronyn Hall, on December 12th, the mission committee recommended that a mission be formed out of the parish of Chatsworth, County Grey, with Desboro as the centre. It was also recommended that Wheatley and Imeson, in Essex county, be formed into a new parish, and that Glenworth and Belmont be united to form another new parish. This is a distinct forward movement, meaning the addition of two new parishes to the diocese.

Several matters of routine business were transacted at the meeting and reports were received and adopted from the land and investment committee, the finance committee and the orphanage committee.

The Bishop, who presided, presented the M. S. C. C. apportionment for 1915, which was accepted and referred to the secretary-treasurer.

Rev. W. Stout applied for superannuation, and the application was granted.

GALT

The annual closing meeting of the Mothers' Society, held weekly in Trinity Hall, took place under very encouraging circumstances on Monday afternoon, with Canon Ridley in the chair. After opening devotional exercises and a short address of welcome and Christmas greetings, the full roll was called and then all the money deposits for the year, together with the interest given, were distributed. This part of the annual proceedings, now for the fifth time done, is looked forward to with great enthusiasm, not merely on account of the actual money distributed, but of the success attending the organization from other standpoints. From first to last the meetings have proved to be an unqualified success, and most helpful to all concerned. The attendance every week has been excellent and the spirit and tone of the meetings all that could be desired. Rev. Canon Ridley, the Rector, always presides, and with the assistance of Mrs. James Davidge, the treasurer, and Mrs. Robins, the secretary, everything has gone along with clock-like precision and regularity. It is, in fact, one of the most systematic and successful organizations in the community and the results speak for themselves. After accounting for all removals, etc., there are now on the roll 106 families, and notwithstanding the severity of the times and the loss of time and labour by the wage-earning members, over $850 in actual savings were deposited during the eleven months of the year. This speaks volumes and shows what can be done in this direction by this very thrifty class of people, with someone to guide and direct and take a Christian interest in their spiritual and temporal welfare. During the five years of the organization's existence, in actually thirty-five months, the large sum of nearly five thousand dollars has been saved and distributed. The greater part of this money has, of course, been spent in Galt and no less than a score or more have bought homes for themselves in our town.

Canon Ridley, therefore, at the closing meeting on Monday, in distributing all this money, spoke most highly of their thrift and prosperity and said he wished them all success in the coming year. He conveyed the heartfelt thanks of the society to Mrs. Davidge, the treasurer, and Mrs. Robins, the secretary, for their very faithful services; also to Mrs. Franks who has acted as organist so efficiently, and to Mr. Whitfield, the vestry clerk, for the kindly interest taken in their meetings. The meeting on Monday wound up with a very enjoyable tea, and all hope to reassemble on the second Monday in January.

MONTREAL

MONTREAL

ST. COLUMBA'S

The church building project of this congregation has been in abeyance since the outbreak of the war, owing to the difficulty of raising a loan under present financial conditions. There being no wealthy Church people in this parish is also an obstacle to raising capital, personal guarantees apparently being necessary before a loan can be obtained. The spiritual life of the Church, however, continues strong, and a steady increase in attendance at all services is noticeable, and this in spite of various adverse circumstances, such, for instance, as three heads of houses in the parish being salaried organists at large churches in the city of Montreal.

The congregation much appreciated the visit from the Lord Bishop of the Diocese for evensong on November 22nd, at which there was a good congregation, in spite of severe weather.

Your correspondent is rather late in the above news, but is obliged to confess that he has not found time heretofore to record any doings of this parish. This is largely owing to many members of this church following the fighting instincts of St. Columba, and preparing themselves for the front. The incumbent, both wardens, and nearly all the sidesmen bear arms in the week. Four members of the congregation are in the second contingent and in addition one is at Salisbury Plain, and Mr. C. F. L. Henson, formerly student assisting the incumbent, is at the front.

NIAGARA

Rev. C. E. Riley, who has had charge of the circuit of Homer, Virgil and McNab, has resigned on account of the difficulties of travel during unfavourable weather. Bishop Clark has offered him the parish of St. Luke's, Hamilton.

Rev. E. N. R. Burns, rector of St. Luke's Church ever since his ordination in 1899, died in Hamilton on Monday morning.

ORANGEVILLE

On Thursday last a sale of work, under the auspices of the three branches of the W.A. of St. Mark's Church, was held and resulted in the largest return in years. The amount required for all the pledges was obtained, and sufficient afterwards for the purchasing of material for the outfits of the girls clothed by St. Mark's W.A.

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was received. On the Sunday following Rev. C. H. Shortt, M.A., of Japan, preached both morning and evening, and on the following evening delivered a splendid address on Japan, illustrated by a large number of beautifully colored slides.

The new electric organ is being installed and will be opened early in the New Year, entirely free of debt. It is costing considerably over $2,000, nearly all of which the Rector, Rev. G. W. Tebbs, has obtained outside of the parish.

The Sunday School has been entirely regraded and is now arranged in classes contemporary with the scholar's standing in the public and high schools.

NOVA SCOTIA

A meeting of the Halifax Deanery has just been held, with a full representation of the parishes, Rev. H. W. Cunningham, Rector of old St. George's, in the chair. The outstanding business had reference to the missionary apportionments, the amounts to the different churches being as follows: All Saints' Cathedral, $1,851; St. Paul's Church, $1,851; St. George's Church, $476; St. Mark's Church, $500; Trinity Church, $284; St. Matthew's Church, $238.

There was some alteration in the assessment for episcopal income, St. George's being reduced from 12 per cent. to 10.40 per cent.; St. Mark's increased from 2.40 to 3 per cent., and Trinity increased from 6 to 7 per cent. The total allottment to the Deanery is $576.

On Sunday, December 20th, an ordination service was held in All Saints' Cathedral, when the Bishop of Nova Scotia ordained to the deaconate three young men of fine promise. They are—Mr. E. P. Brown, a son of Rev. Philip Brown, who formerly held a charge in the St. Margaret's Bay district; Mr. W. J. Bridgman, and Mr. Garland, both of whom are Englishmen. Mr. Garland, after ordination, will take duty at Falmouth. Rev. R. F. Dixon, Rector of St. John's Church, Wolfville, preached the ordination sermon.

During her recent visit to Halifax in her capacity as superintendent of Red Cross supplies, Mrs. Plumptre, wife of Canon Plumptre, of St. James' Cathedral, Toronto, gave a fine address before the Women's Auxiliary of All Saints' Cathedral. She sought, especially, to make clear the relation which the whole army of Auxiliary members bears to the board, and to urge the fact that the board is not "a remote, far away body," but that its members simply represent the mem-

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bers of the organization. "Give them," she pleaded with compelling earnestness, "your prayers, your interest, your fullest co-operation." Her personal charm gave a special effectiveness to her address which much impressed those who heard it and served to deepen interest, especially in the missionary activities in the foreign field—Honan, Northern India and Japan. Her description of the service in the Cathedral, Montreal, of the presentation of the thank-offering, was a beautiful, a compelling one. At the meeting Mrs. J. P. D. LIwyd, wife of the Dean of Nova Scotia, and formerly secretary of a branch of the Auxiliary of which Mrs. Plumptre was president, presided, introducing her very happily.

At the service on the evening of Friday, December 18th, formally opening the new St. Matthias' Church, crown of the zealous and self-sacrificing labours of its devoted Rector, Rev. T. H. Perry, and the people, the Bishop will preach and it is also expected that a number of non-resident clergy will be present. On Sunday, the 20th, Canon Wilson, who was formerly connected with the church, but is now doing splendid work at Spring Hill, will preach in the morning, and Archdeacon Armitage in the evening. In the afternoon there is to be a rally of the Sunday School, one of the most thoroughly organized and enthusiastic in the diocese.

The Immigration Chaplain, Rev. A. W. Nicholls, and Rev. H. W. Cunningham, who had always taken a deep interest in the work and given invaluable help in connection with it, express solicitude as to the marked influx of young girls, many of whom, there is grave reason to believe, fall into evil: indeed, in too many cases, coolly and deliberately plan a life of shame. Every effort, however, is being exerted by the chaplains to save them from the snares set for them by unprincipled "procurers," as well as from the temptation within their own hearts.

News of the death of that lovely old gentlewoman, Mrs. Ruttan, wife of the late Rev. Charles Ruttan, was received with sadness by those in this diocese who enjoyed her acquaintance. She was an aunt of Canon Hind, of All Saints' Cathedral, and of Miss Hind, of Windsor, N.S.

ONTARIO

Rev. R. W. Spencer, Rector of Camden East, was offered, by the Bishop of Kingston, the vicarage of Napanee, made vacant by the resignation of Rev. W. E. Kidd, but owing to the claims that his present parish have upon him, has felt it his duty to decline.

PICTON

A branch of the A. Y. P. A. has recently been formed in the parish of St. Mary Magdalene, Picton. A goodly number of members have been already enrolled, from which, on Wednesday evening last, in place of the usual sermon at the mid-week service, the Rector (Rev. F. Louis Barber) initiated 32 members, being the first instalment.

An efficient staff of officers has been appointed, as well as an attractive programme for the season, with most encouraging results.

For the Advent season special subjects are being taken by the Rector in which great interest has been shown. For the mornings of Advent the subject being dealt with is "Studies in the Prophet Isaiah," and for the evening "The Interval Between the Old and New Testament."

The Ladies' Guild has just held their annual sale of useful and fancy goods in aid of the Organ Fund, of which the whole has been paid off except $500, towards which, with the proceeds of the sale, they have in the bank over $200.

KINGSTON

St. George's A. Y. P. A. tendered a reception to Dean Starr on December 14th.

SHARBOT LAKE

The Rev. F. Williamson, incumbent of this mission, is returning to his parish after a two months' leave of absence. He sailed from Glasgow last week and is expected back about the 18th.

Rev. C. J. Young, B.A., late of Madoc, has been taking the work of the parish since the beginning of October and has now returned home.

On the 11th the funeral of H. Pappa, a member of the "Boy Scouts," and much respected in the village, who was drowned in a skating accident at Renfrew, was held from his mother's residence and was largely attended. On the same day all that was mortal of Dr. H. N. Coutlie, an old and respected resident of Sharbot Lake, was laid to rest in Beechwood Cemetery, Ottawa, the Rev. Canon Smith, of Hull, officiating. Dr. Coutlee had practised medicine at Sharbot Lake for many years and was widely known. He was in his 58th year.

OTTAWA

W. A.

The monthly service was taken by the Rev. J. E. Lindsay. His address was from the words, "The Happy Subjects of a Happy Kingdom."

The president announced that every seat on the executive was now filled, for on the return of Miss L.C. Wicksteed from Europe, she was welcomed at once by being elected first vice-president.

A resolution of sympathy was passed to Mrs. Pollard, one of the original seven founders of the W.A., on the death of her much loved husband, Canon Pollard, of St. John's, Ottawa.

The corresponding secretary read appeals from Algoma, Edmonton and Keewatin dioceses. These were responded to by $35 each from the Extra-Cent-a-Day Fund.

St. Andrew's day of intercession was observed in many churches and the self-denial envelopes have been well distributed.

The treasurer reported receipts for the month $1,181.38. She also called attention to the fact that though the finance committee had not raised the pledges, yet more money was needed to meet the salary of Ottawa's missionary, Miss LeRoy, and so the committee depended on the generosity of the branches. St. Matthew's girls responded at once with $25.00.

The Dorcas Secretary reported four bales sent to the diocese of Calgary, two to Algoma, one and a half to Saskatchewan, one to Rupert's Land valued at $323.21, also twenty-seven kirtus to Tarn Taran and cash received $131.27. The $100 given by Mr. Fitzgerald in memory of his wife and formerly designated to a room for the hospital staff at the Pas (furnished, however, by the government) was finally voted for a comfortable room for the staff of the Pas school.

The Junior secretary-treasurer reported a better bale of toys sent to Dynever than ever before. Receipts for month, $121.53. Her request for money was the same as the treasurer's and was quickly replied to by the Cathedral Juniors with $40. At the diocesan annual the proceeds from the Junior evening will be given towards a bell for the church at the Pas.

The secretary of literature begs that those ladies who take trouble to write papers on the monthly subjects for their branches will kindly hand them to her, so that she may in turn hand them to branches which would otherwise have neither the privilege or opportunity of gleaning this missionary knowledge.

The convenor of work among foreigners reported having spoken in eight appeals and by answers received was enabled to open a depot at 463 Booth street, Ottawa, for clothing, dishes, furniture and food on Tuesdays, Wednesdays and Saturdays. She obtained work for several needy ones, milk for babies, and a Christmas tree, tea and gifts for over 200 children.

Reports were read from Smith's Falls, Manotick, Richmond, March (W.A. and G.A.), Russell, Pakenham, Galetta, Madawaska, Chrysler, Pembroke, Iroquois, Moulinette, Lancaster (J.A.), Newington.

A most delightfully happy letter was read from Miss Benbow, of Honan, China.

In closing the president wished one and all a very glad and joyous Christmas and each blessed with the "peace that passeth understanding."

QU'APPELLE

On Thursday, December 3rd, the Lord Bishop of Qu'Appelle visited Redcliff, Alberta, to consecrate the new Church of St. Ambrose. It is a fine solid brick church built of dark, rough-faced brick relieved by heavy stone work around the triple light windows and on the various buttresses. The whole design is most effective. The church was made possible by the generosity of friends in England and is consecrated to St. Ambrose after the mother church of St. Ambrose, Bournemouth West, England. Many valuable gifts have been made to the church both in money and rich furnishings by the church in the Old Land, especially from Bournemouth and Winchester, and also by the Church in Eastern Canada. Through this missionary spirit the Church at Redcliff are blessed with a church truly beautiful without and within.

Before the service of consecration the local lodge of the Sons of England presented the church with a fine Union Jack, which was hoisted and unfurled with the ceremony of the president of the lodge. The Bishop was then met at the west door of the church by the Rural Dean and clergy and the choir vested and the 122nd Psalm was sung in procession. After the opening prayers the Bishop with the Rural Dean, Vicar and wardens proceeded to the various parts of the church and set apart from all profane worldly use the font, chancel step, lectern and pulpit, reading desk and later the holy vessels and the altar, after which followed the formal act of consecration. The Te Deum was then sung, all facing the altar. After the consecration of the church came the solemn service of the induction of the Vicar, closing with the blessing. The Bishop preached an eloquent and helpful sermon based on 122nd Psalm.

After the service the Redcliff troop of Boy Scouts, thirty-five strong, under their able scout master, formed a guard of honour to the Bishop and escorted him to the hall where a reception, including a civic welcome by the mayor, was prepared for him. The hall was thronged and the W.A. deserved the praise accorded them on all sides for the splendid way in which they arranged and carried everything through. The Boy Scouts in uniform again proved their efficiency and usefulness in helping the ladies.

On Friday morning the Bishop celebrated the Holy Communion and many were present to take part in this first act of thanksgiving.

The following Sunday the Bishop was again present for Confirmation.

Deanery of Swift Current

A conference of the clergy and lay delegates of the Deanery of Swift Current took place from December 8th to 10th, inclusive. A large number of clergy were present, and the conference must be pronounced a great success from every point of view. Amongst those present were Revs. C. Wright, Gull Lake; H. H. Stickings, Tompkins; A. Lewis, Waldeck; Geo. Davies, Vanguard; L. G. Guyer, Empress; R. Morrice, White Bear; C. Martin, Hazenmore; Mr. Stephens, Piapot, and Rev. the Hon. E. R. Lindsay, M.A.

Evensong was sung Tuesday night, and an address given by Rev. H. L. Guyer, M.A., of Empress. On Wednesday, Rev. Canon Knowles, L.L.B., Secretary of Synod, and Rev. A. E. Burgett, M.A., general missionary, gave excellent addresses, dealing with the vital questions of Sunday Schools, reading, visiting, and the inevitable problem of finance. The reports of parishes were also given.

The I. O. D. E. extended an invitation to the clergy and delegates to a social on Wednesday evening, which was much appreciated.

Thursday was observed as a "quiet day," when very helpful addresses were given by Rev. C. C. Martin, M.A., of Hazenmore, who dealt with the vision of Christ and how we should attain to it.

The great kindness and sympathy of the Rural Dean, Rev. T. Swalwell, and Mrs. Swalwell contributed in no small measure to the success of the first conference in the deanery.

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The warmth of welcome and general brotherly spirit that prevailed was much appreciated by the visiting clergy, who returned to their districts refreshed and invigorated by the few days' fellowship and sympathetic intercourse with each other.

MEDICINE HAT

Holy Trinity

The Lord Bishop of the diocese paid his first visit to this new parish at the beginning of this month and received a tremendous welcome from the parishioners. At evensong the large new hall, capable of seating 300 people, was filled to its utmost capacity and many were unable to gain admittance. Thirty-three candidates were confirmed. His Lordship was met at the vicar's residence by the choir and officials, who marched in procession to the church, headed by the Sacred Symbol of Salvation, the Vicar, Rev. A. M. Harding, carrying the pastoral staff, and the wardens, with their wands of office, being in attendance on the Bishop, who wore the beautiful beaded mitre presented to him by the Indian's of Gordon's Reserve. The procession and the service were most reverent and dignified.

During the week the Bishop returned and celebrated the Holy Communion and in the evening a grand reception was held in honour of his Lordship's visit. The Vicar, Rev. A. M. Harding, gave an address of welcome to his Lordship, assuring him on behalf of himself and the congregation of their loyalty to his authority and devotion to him as their Father in God. They felt that in the Bishop they had a good leader who would guide the Church of God in achieving its purpose in the Dominion and in the world, and one who was deeply interested in the personal life and welfare of all the people committed to his charge. Mr. H. S. Ireland, in an eloquent speech, welcomed the Bishop on behalf of the congregation and reviewed to him the history of Holy Trinity parish. The Bishop, in reply, expressed his pleasure at being present and spoke very highly of the vicar, who had begun and was carrying on so successfully the work in this new parish. His Lordship spoke of the respect and devotion shown to the clergy and gave great encouragement to all workers of the Church to continue in well doing through times which might now seem difficult, but which, by fervent endeavour, would be easily overcome. During the evening an enjoyable programme was rendered after which refreshments were served.

TORONTO

TORONTO

The Bishop administered the rite of Confirmation at St. David's Church on Sunday, December 20th. Thirty-five candidates were presented by the Rector, Rev. H. A. Bracken; also two lay readers were admitted, Mr. John Harris and Mr. W. A. Mackenzie.

At the monthly business meeting of the Holy Trinity branch of the W.A. the president, Mrs. Blachford, on behalf of the Women's and Girls' branches, presented Mrs. Derwyn T. Owen, the honorary president, with a gift of silverware and an address expressing their regret at her departure from the parish, and assuring her of their love and appreciation of her devotion to the work of the W.A., with every good wish for the future.

Mothers' Union

The monthly service for the Mothers' Union was held in St. James' Cathedral on Monday, 14th December, at 3.30. An address was given by Rev. E. C. Cayley on "Courtesy and its Relation to Religion," which was much appreciated by those present. There was a very fair attendance and five new members were enrolled. Tea was dispensed afterwards in the parish house.

A drawing-room meeting was held on the afternoon of December 17th at the house of Mrs. Ward Price, 36 St. Joseph street. Mrs. Sweeney presided and Bishop Reeve opened the meeting with prayer and introduced the speaker, Mrs. Hay, an English representative of the G. F. S., who is also deeply interested in the Mothers' Union.

Mrs. Hay took as the subject of her address the "Objects of the Society," which are:—1. To uphold the sanctity of marriage; 2. To awaken in mothers of all classes a sense of their great responsibilities as mothers in the training of their boys and girls (the future fathers and mothers of the Empire); 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

The speaker emphasized the need of the first object in the present day when many people regard lightly, even jokingly, the "Holy Estate," and often seek to break their marriage bond. There is need for a higher public opinion on this subject, the foundations of which are best laid in the homes by mothers themselves.

Many parents, with the modern facilities of day and Sunday schools are apt to relegate to those institutions the duties of instilling discipline and Bible teaching, forgetting that the lack of such fundamentals not only hampers the teacher, but is a serious loss to the child.

Finally the Mothers' Union seeks to unite all its members and associates in a world-wide circle of prayer for guidance, as the daily prayer has it—"Unite us together in love and prayer and teach us to train our children for Heaven." It acknowledges the weakness of human effort and seeks support in the prayers of earnest mothers everywhere who desire to win their children for Christ.

After tendering the thanks of the meeting to Mrs. Hay for her address Mrs. Sweeney closed the meeting with prayer.

The new Church of St. Mary the Virgin has been completed at a cost of $80,000 and was dedicated by the Bishop on December 17th. The Bishop paid a high tribute to the Rector, Rev. Anthony Hart, who has been with the parish since its formation in 1888, and congratulated him and the congregation on the success they had gained in furthering the work of the Church. The Bishop's advice was "use your new church." The church is equipped with the splendid organ formerly in St. Paul's Church.

Rev. A. J. Arthur, B.Sc., was advanced to the priesthood and Messrs. Nicholson and Morgan were ordered deacons at the ordination service held at St. Alban's on Sunday morning. The ordination sermon was preached by Rev. F. H. Hartley, M.A., rector of St. Matthias' Church, before a large congregation. Before the ordination service Bishop Sweeney dedicated a solid silver font ewer, a gift of Mr. and Mrs. S. N. Thompson in memory of their daughter, and a window in memory of the second Bishop of Toronto, Bishop Bethune, and the late Canon Macnab, of Bowmanville.

COBOURG

The Rev. F. J. Sawers, who has accepted the rectorship of this parish, expects to take charge on February 1st.

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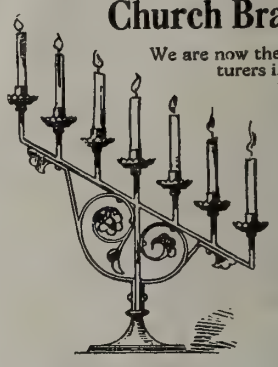
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Application to Parliament

Notice is hereby given that application will be made by the Rector and Churchwardens of the Church of THE HOLY TRINITY, in the City of Toronto, to the Legislature of Ontario, at the next session thereof, for an Act to amend the Act passed in the Second Session of the Legislature of Ontario, in the Sixty-Second Year of the reign of Her Late Majesty QUEEN VICTORIA, and Chaptered 112 (62 Vic. (2) Cap. 112), by making further provisions in regard to the increased income of the Endowment of the said Church.

Dated at Toronto this 25th day of November, 1914.

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NEWFOUNDLAND

The Bishop left on the 13th for Bermuda to return in April.

Rev. Geo. Hall, B.A., has been appointed to the mission of Pushthrough. He visited his native place, Trinity, and conducted service at the parish church on Advent Sunday.

The bell of the parish church at Carbonear that cracked last year has been recast and is now in place again.

The New Bishop of Quebec

Dean Williams Elected

(By our Special Correspondent)

SYNOD met on Dec. 16th. Very beautiful and impressive was the opening service, consisting of the Litany and the Choral Eucharist, attended by the entire body of the clergy, vested in surplice, hood and stole, and by the lay delegates. The music of the service was Merbecke, beautifully sung. At the introit, the hymn to the Holy Spirit, "Come, Holy Ghost," was sung and after the consecration, "We hail Thee now, O Jesu," and "Bread of Heaven" were sung.

The Bishop of Montreal was the preacher and delivered an impressive allocation to the delegates and dwelling on the qualifications necessary in one called upon to continue the sacred office of the apostolate, taking as the text the election of St. Matthias to the ranks of the apostolic college. The celebrant was Archdeacon Balfour, Commissary and Chairman of Synod. The epistoller was the Dean of Quebec and the gospeller Canon Allanatt of Bishop's College.

Synod met for business at half-past two, and after taking the second ballot the Dean of Quebec, the Very Reverend Lennox Waldron Williams, was elected next Bishop amidst scenes of great rejoicings, during which the Doxology was sung. The only other candidate who secured a considerable number of votes was the Bishop of Fredericton. On the last ballot he secured twelve clerical and twenty-eight lay votes, as against forty-four clerical and seventy-four lay votes for the Dean.

Upon the result of the election being communicated to him by the Archdeacon of Quebec, the Dean came to the platform and assured the Synod that he felt deeply the responsibility that was placed upon him and, fully knowing what that responsibility meant, partly from being brought up in the family of a Bishop, and partly from close association with the late Bishop, he accepted the office to which he had been elected. The Synod was then closed by the Bishop of Montreal.

General satisfaction is felt at the result of the election. The diocese has as its head one whom all know and trust implicitly and who will be a welcome visitor to all parishes when he comes to them, in the course of his visitations, as their Father in God. Then the diocese has as its head one who will be also a leader in its devotional life. That the diocese has made a wise choice there can be no manner of doubt. The Bishop-elect will be a true chief pastor to the diocese, one to whom all may look for deep and unfailing sympathy and one who has spent his entire ministry in the diocese.

Quebec has elevated to the Canadian Bench of Bishops a thoroughly loyal and devoted Churchman, one who will be a real strength in all matters touching on the faith of the Church.

Many prayers have unceasingly been made for the diocese of Quebec since the vacancy occurred and, both in the sermon in the Cathedral and in the remarks of the chairman at Synod, great stress was laid on the necessity of seeking the guidance of the Holy Spirit. We may believe all these prayers have been answered.

By a happy coincidence the Prayer Book title of the day on which the new Bishop was elected was "O Sapientia" (December 16th). May this be an augury, not only that the Divine Wisdom did guide the Synod during the election, but that it may continue to guide the episcopate, now soon to begin, of Lennox Waldron Williams.

The Bishop-elect's father, the late James William Williams, was himself a Bishop, being the fourth Bishop of Quebec and the predecessor of the late

The Very Reverend Dean Lennox W. Williams, Bishop-Elect of Quebec

Bishop Dunn. The family of the Bishop-elect is directly related to the Rev. Isaac Williams, poet, saint and scholar, one of the tractarians of the Oxford movement and lifelong associate of Keble, Pusey and Newman.

The Dean was educated at Bishop's College School, Lennoxville, and St. John's College, Oxford and Leeds Clergy School. He was rector of St. Matthew's Church, Quebec, from 1887 till 1899, being the second rector of St. Matthew's to be elected Bishop. He has been Dean of the Cathedral of Quebec for the past fifteen years. During this time, through the combined efforts of himself and the late Bishop, the services at the Cathedral have been brought up to their present high level.

The first act of the new Bishop will be to appoint a successor to the vacant deanery at the Cathedral—an important post in the diocese.

The new Bishop will have the hearty support and the earnest prayer of all his clergy and laity and during his episcopate the diocese of Quebec should experience a time of real spiritual growth.

The date of the consecration has not definitely been settled as yet but will, it is hoped, take place the end of January or the beginning of February.

PREFERMENTS AND APPOINTMENTS

ALLEN, REV. FREDERICK A., incumbent of Chelsea, to South Stukely, Diocese of Montreal.

The Sin of Unbelief

By Rev. E. Greaves

DO you know your sins? Unknown sin is unconfessed sin; unconfessed sin is unforgiven sin; unforgiven sin is spiritual death, that is Hell, from God's side. What is sin from our side? Sin is disobedience to the known Will of God, including things left undone as well as things done. Sin is culpable failure. Sins of the body, to a large extent bring their punishment in this life, but the worst sins, like self-will, neglect and unbelief, reveal their deadly effect in another way. They deaden the natural human sensibilities of the soul to God and separate from all that is most beautiful and good in life, and they rob the human soul of the power of Prayer and Worship and Love, and finally of Believing in God. The greatest sin in the world is the sin of Unbelief. Have you ever considered the wickedness, the slothfulness, the disloyalty, of your refusal to make up your mind about God?

Unbelief, you thought, was a matter of no great moment, so long as you lived a good life. But you cannot lead a good life until you believe in God with all your heart and mind and soul and strength.

Until then, your life is adrift, disloyal, unclaimed, purposeless.

"How can I help it," you say, "if Prayer and Worship and Bible make no appeal to me? I am not going to be a hypocrite."

No: not a hyprocrite, but you can be a learner. In every department of life—in education, in study, in business, in daily labour,—the things that are essential did not come natural to you, you had to learn them at the cost of self-discipline and willing devotion. To most of us Prayer and Worship and Religion and Belief in God comes only as the rich and slowly developing harvest of an earnest purpose.

Here is good news for the man and the woman to whom Religious Conviction has not, so far, come. Only you must be *willing* to believe.

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Letters to the Editor

(*Continued from page 888*)

A TRIBUTE TO THOSE WHO STAY WITH "THE STUFF"

Pilot Mound, Man.,
December 12th, 1914.

To the Editor:

Dear Sir,—The thoughtful readers of Rev. E. H. Broughall's interesting notes on "The Church in the West" would, I think, like to add a paragraph which, of course, Mr. Broughall could not very well put in. It would read somewhat as follows: "And of those who in these difficult times are left behind to carry on the work of the Church in the parishes and missions of cities, villages and rural districts, already made less easy by the departure of their brethren 'to the front,' the Church at large should think equally well." To my mind these men are serving Church and Empire under greater difficulties and in many cases under greater privations than those who have "gone to the front." The firing line of the Church is no easy billet in these days.

H. M. SPEECHLY.

SUNDAY SCHOOL LESSONS

King's College, Windsor, N.S.,
December 12th, 1914.

To the Editor:

Dear Mr. Editor,—In your issue of December 3rd I note a letter from "Credo" regarding definite Church teaching in our Sunday Schools. Comments are often heard about proper lessons for our Sunday Schools and criticisms are made which frequently shew a lack of knowledge of the S. S. Commission and its aims. "Credo" expects the compilers of the Leaflets to set forth therein something that is not colorless, and this we think any fair-minded critic will admit we do in the S. S. Institute Quarterlies.

Of course, dogmas are not supposed to be elaborated with theological minuteness in a children's paper. The Institute Leaflet Quarterlies have been giving tens of thousands of Church children definite instruction for over thirty years and "Credo's" remarks make one doubtful whether his professed knowledge of what the Leaflets teach is first, second or third hand.

If "Credo" is in earnest about this matter, it will give me great pleasure to send him a statement compiled from the Leaflets of 1913 and 1914, showing definite Church teaching in every point he raises. (May 11, 1913; August 24, 1913; November 30, 1913; August 16, 1914; December 15, 1912; March 23, 1913; March 30, 1913; April 27, 1913; April 11, 1914; April 19, 1914; January 5, 1913; January 21, 1913; February 18, 1913; March 2, 1913; March 16, 1913; September 28, 1913; April 5, 1914, etc.) The "Teachers' Assistant" gives each teacher the benefit of a full treatment of the doctrines of the Church, whenever they are selected by the S. S. Commission as the subjects for instruction.

Yours truly,

T. W. POWELL.

CHURCH PAPERS FOR SAILORS

To the Editor:

Dear Sir,—Would it not be a splendid bond of union between Canada and the Old Country for the clergy to send Church papers to the sailors of the fleet in the North Sea? The chaplains say such reading would be a perfect Godsend. Papers addressed to "The Admiralty, London, England," marked "magazine for the fleet," would reach our sailors. Yours truly,

EMERALD.

THE W. A. CALENDAR

December 18th, 1914.

To the Editor:

Dear Sir,—I am much indebted to you for inserting in your columns my appeal for help in selling the coloured calendars issued by the Woman's Auxiliary.

It has resulted in a large number of applications to Miss F. Lee, 5 Bedford road, Toronto, Many of these are from the clergy and from the presidents of the A. Y. P. A. and other Church societies.

I am glad to say that we are now just beginning the sale of the last thousand calendars and hope that with the help of our friends we may at least be sure of covering our expenses, or even of making a small profit, but this depends upon our success in disposing of the last thousand. Western orders will be filled by Mrs. de Pencier, 1346 Pendel street, Vancouver, B.C., who has already disposed of more than 600 copies. With many thanks to yourself and your readers.

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And it is this last title on which our thoughts are chiefly dwelling, for remote though the Face of Peace may be this Christmas, yet it is now, perhaps for the first time, that we are learning to realize its beauty and to long for its reality.

When the time drew near the birth of Christ, peace prepared a way,—the Temple of Janus closed, the *Pax Romana* disturbed only by warlike episodes on the frontiers, the world unified by the roads and law of Rome, and by the language and ideals of Greece.

"No war or battle's sound
Was heard the world around:
The idle spear and shield were high uphung:
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng."

Yet it was a world not satisfied, but expectant, that this hush of peace revealed. Whether in sorrowful darkness, in restless longing, or in waiting faith,—men were looking not backward to a golden past, but forward to a golden future, to be realized in One who should "rule a peaceful world by the virtues of his fathers."

The hopes of men's hearts clothed themselves indeed in different shapes, and the Jews chafing under foreign domination, came to look for a war lord who should establish his throne by conquest and set his feet upon the necks of their enemies. But when, in the fulness of time the heavens opened, it was not a successful warrior but a little child on whom the light shone; it was not a paean of war but a hymn of peace that the angels sang.

"A child was born in Bethlehem, in Bethlehem, in Bethlehem;
The wise men came to welcome him; a star stood o'er the gable:
And there they saw the King of Kings, no longer thronged with angel wings,
But croodling like a little babe, and cradled in a stable."

* * *

But, though He was Prince of Peace, universal peace has not been the result of His coming; so we are reminded that His peace is not of this world, and we find ourselves asking what kind of peace it was to be, and whether that is always peace in reality which is peace in seeming.

The language of the Scriptures makes clear that there may be a peace which is no peace,—peace was evidently subject to qualifications and conditions. The covenant of peace was for the man of reconciliation; peace was the Lord's gift to the perfect man and upright, and there was no peace for the wicked. The faithful were to seek peace and follow it, and their crown of blessing was to die in peace. Yet peace was not a personal blessing only, for they were to seek the peace of the city wherein they dwelt and were to pray for the peace of Jerusalem.

So, too, peace was the blessing of the strong; the same Lord from whom came strength to His people, was also to give them the blessing of peace, but this strength was not to be that of an unscrupulous will-to-power; it would be found where God is recognized as King and is worshipped not as war Lord but as the Holy One.

* * *

In the majestic descriptions of the Old Testament concerning the Kingdom of Christ, peace is indissolubly linked with righteousness—twin peaks of the heavenly hills—a righteousness, international no less than national, social no less than personal;—no room, therefore for the idea that "political morality differs from individual morality in that there is no power above the State," for even "the king's heart is the hand of the Lord," the Holy One. In the Christmas Psalms, every heart, whether braced for duty, or hot with wrath, or trembling with fear, or stricken with grief, will be summoned to think of the "mercy and truth," of the "righteousness and peace" that are met together in the embrace of love,—blessings so frequently divorced in our own thought or experience, by disobedience and wilfulness, but one according to the mind and purpose of God.

For the reign of peace is the reign of righteousness, and in that restored universe when the wolf shall dwell with the lamb, and a little child shall lead them, there is to be neither hurt nor destruction, and the sword of the Lord is to be judgment for the meek and poor: again when the wilderness is made a fruitful field, judgment and righteousness are to abide therein; and their effect—the effect of judgment and righteousness—is to be peace. And in the most oft-quoted passage of all, we often forget the events that are to be the prelude of peace. The House of the Lord is to be established on the top of the mountains and the nations are to come thither to learn His law and to walk in His paths: then and only then, will men be able to beat their swords into ploughshares and their spears into pruning-hooks and the weapons of war become the instruments of peace. For righteousness is the condition and guarantee of true peace, as truth is the condition and guarantee of unity.

* * *

But if peace be His will and His gift, is not war necessarily a contravention of His will? We are right to feel that the great convulsion we call war is in any analysis the result of sin: that while sin is in the world, war cannot become impossible. Arrogance, greed, fraud, injustice, hatred—these things may indeed "make a solitude and call it peace," but they cannot dwell with true peace and deep as may be our belief that war is contrary to God's will, the conviction is equally strong that in obedience to His will a nation may be called to war, as our beloved Motherland and her Dominions, together with her Allies, have been called at this time.

This present war is a true war of the Cross a war against those ideals and conceptions of life which helped to lead to the Cross and to make it inevitable. Close to the heart of Christianity is that hatred of cruelty and treachery, that passion of love and pity which were born into the world with the child of Bethlehem and which must be at war with that which is so completely opposed to Him. For us—for our Motherland and her Dominions—not to have been at war now would have been a horror more terrible than all the sufferings in which war necessarily involves us,—it would have been a peace which could be no peace,—because it would have meant that we had abandoned our ideals, our standard of life, our conception of duty, our faith in right and in God. There is, perhaps, even a sense in which though in the midst of war we are at peace: is not peace primarily a state of mind, a kind of character, and only secondarily an outward condition. "Great is the peace that they have who love Thy law," and who, therefore, are striving with blood and tears for the triumph of that law,—for justice, mercy, brotherhood. It is the Lord Himself who shall not fail nor be discouraged till He hath set judgment on the earth, and if we are to be true to Him, we must not fail to be discouraged in the conflict into which we believe He has called us. Perhaps one reason why the war has come about is that in the times of outward and apparent peace we have failed and been discouraged, because we have forgotten His law of righteousness, have acquiesced in wrong, have imagined that there was peace only because we had not ourselves gone to the help of the Lord against the mighty evils of ordinary life and its great social wrongs and sins.

* * *

And now in the inspiration of this new revelation of brotherhood and unity, of service and sacrifice, of co-operation in a great cause, which God is giving us through the work and suffering of our brothers in the fighting-line, are we not going to strive towards a higher standard of earnestness and effort for those things apart from which there can be no true peace. "It is good to pray" (and to work) "for peace," said the *New York Times* on Oct. 5: "It is better to pray and work for justice, for liberty, for the triumph of the right, for the victory of human freedom." These are foundations of the Temple of Peace.

In our daily prayer to God the Author of Peace and Lover of Concord, peace is linked with the knowledge of Him and with His service: not the will-to-power but the will-to-serve with the offering of free hearts—this is the way of peace: again, in the peace of the first Whitsunday, it was the understanding and sympathy of knowledge which replaced the confusion and pride of Babel, and in the Angelic song of Christmas, Peace on Earth is the effect which comes when the service of glory to God is linked with the ministry of love to man. And through the war He is calling us—every one of us—to such a source of loyalty, of courage, of steadfastness as will take and hold its place in the fighting line against injustice,

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falsehood, cruelty, unrighteousness, wherever they are.

Perhaps in all that we have learnt about the conduct of our men—whether on land, sea, or air—that which has touched us to the quick and filled our eyes with tears that are not tears of sadness—beyond even the story of their superhuman courage,—has been this, that "while in battle he fights with all his might, all his indomitable pluck,"—so writes a Belgian correspondent—"when it is over, his first thought is for humanity." This "great-hearted solicitude" is being daily evidenced in thousands of ways: here is one testimony vouched for by the deaconess in charge of a home for incurables at Liverpool, who tells the following story: "A neighbour had adopted a little Belgian boy and girl: the little girl cried all through the first night and all the next day; she could neither eat nor sleep and refused to be comforted. Late in the day the family doctor called; he was attached to a local regiment and was dressed in khaki. Scarcely had he entered the room when the child ran to him with outstretched arms, crying 'British! British!' She nestled into his arms, almost immediately fell asleep, and slept the clock around." Is it not true that "Thy gentleness hath made me great." Is not this the way of peace.

* * *

The Holy Child Who is to "lead them" in the restored universe, the Child for whose sake every child is to be tended and loved and cherished,—He is also the Lord Who in righteousness doth judge and make war, Who will not fail nor be discouraged till He hath set judgment on the earth; it is He Whom the armies of Heaven follow upon white horses; it is He Who vouchsafes to use the free service of His children to accomplish His title, until the Government shall be upon His shoulder, and He Himself shall be known and worshipped by all nations as the Prince of Peace.

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NOTICE IS HEREBY GIVEN that a dividend of Two and one-half per cent. (2½ per cent.) has been declared upon the paid-up Capital Stock of this Corporation for the quarter ending 31st December, 1914, being at the rate of Ten per cent. (10 per cent.) per annum, and that the same will be payable on and after the 2nd day of January, 1915.

The Transfer Books of the Corporation will be closed from Monday the 21st day of December to Thursday the 31st day of December, 1914, both days inclusive.

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Toronto, December 1st, 1914.

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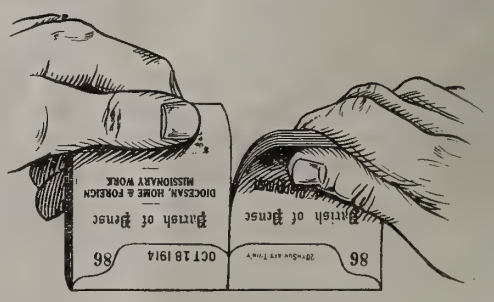

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The Librarian, University of Toronto
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Notice is hereby given that application will be made by the Rector and Churchwardens of the Church of THE HOLY TRINITY, in the City of Toronto, to the Legislature of Ontario, at the next session thereof, for an Act to amend the Act passed in the Second Session of the Legislature of Ontario, in the Sixty-Second Year of the reign of Her Late Majesty QUEEN VICTORIA, and Chaptered 112 (62 Vic. (2) Cap. 112), by making further provisions in regard to the increased income of the Endowment of the said Church.

Dated at Toronto this 25th day of November, 1914.

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The Week

WE wish to express our very sincere thanks to all those of our many readers who have sent us Christmas greetings and good wishes. In many cases they have been accompanied by words of appreciation for the paper, which have gladdened and encouraged us and for which we are most grateful. We take this opportunity of extending to every one of our readers "A Very Happy New Year."

To Our Readers

WE again draw the attention of our readers to the Day of Contrition and Intercession, with regard to the war, which the Primate of the Church in Canada has arranged to be observed on January 3rd—the day chosen by the Church throughout the Empire to be similarly observed.

A Day of Contrition and Intercession

No forms of service are being issued in Canada, but it is expected that the prayers at present authorized by the Archbishops in England and in use among us, will be used with the probable addition of one or two special prayers prepared by the Bishops for their own Dioceses. His Grace hopes that special sermons will be preached throughout all our Churches, calling upon our people to repentance and to "consider their ways" in view of the dreadful calamity which has been brought upon our Empire.

THE scarcity of candidates for Holy Orders has been one of the problems which has been confronting the Church for some time. In the Mission Field, in the Colonies, and in the Home Church, for years the supply has been quite inadequate to meet the demand. With the outbreak of war, the universities, colleges, and theological seminaries, have been half emptied of their men who at their country's call have gone forth to face danger and death. Death will inevitably come to some of them, and it is feared there will be a still greater shortage of men to carry on the work of the Church. It is not impossible, however, that one result of the war may be a great influx of the best of our young men into Holy Orders. Men who have faced death on the field of honour, have, as Kitchener said to the soldiers after the Boer war, tasted the salt of life and will not soon forget it. Also to many has been granted an unforgettable vision of great elemental and eternal realities, in the face of which the earthly success, ambition, and material advantages that have kept men from seeking Holy Orders, appear as dim ephemeral shadows, not worthy the devotion of a life time. The result may be that when King and country no longer need them for active service and their roused enthusiasm still needs a great outlet, they may seek it in that work of the Church where the call for brave, true, self-sacrificing men is always urgent. This is the explanation of the formation of some of the largest and most influential of the missionary societies of the Church, for they took their beginning after one of the last great wars in which England was engaged. There is very little need for a pessimistic outlook with regard to lack of men coming forward for Holy Orders after the war.

The War and Holy Orders

PROTECTORATE is a good word. For many centuries Egypt has been badly in need of a protector. In a comparatively short time after the prophecy of Ezekiel (XXX. 13) that the Pharaonic Dynasty would be overthrown and that there would be "no more a Prince of Egypt," that is that the Egyptians would never again be governed by a King of their native race, the fulfilment of the prophecy began; the Egyptians were conquered and the Pharaonic Dynasty overthrown, and Egypt passed under the dominations of foreigners, successively throughout the ages, Persians, Greeks, Romans, Arabs and Turks, all of whom successively one after the other maltreated, oppressed and enslaved the Egyptians. When the British became dominant in Egypt a new era dawned for the native Egyptians, who were for the first time since the Babylonian Conquest, relieved from oppression and made free. With a closer attachment of Egypt to the British Empire the prosperity which has been established by the British is assured, and will go on to the untold advantage of the Egyptian people. It was the burden of Egypt that she should always be ruled by foreigners. The British are the first foreigners who have ruled with justice and for the freedom and prosperity of the people. She has thereby established a right to be the foreign ruler of Egypt, greatly superior to that of any previous foreign ruler, quite irrespective of political considerations.

Protectorate in Egypt

IT was Christmas Eve, and the Christmas Angel came down from Heaven to tread in and out of the houses which were astir with preparations for the Festive Season. The bells rang out gladly and joyfully their message of "Peace on earth and goodwill to all men." "How many of them know what 'goodwill to all men' means," thought the angel as he opened the door of one house and entered the room where two girls were talking while making Christmas wreaths: "Oh no, there is no excuse for her, I've no patience with her, she never tries to curb her temper, she——" perhaps the angel had heard enough, at any rate he went into another room where he found the girl "who never tried to curb her temper," kneeling beside her bed: "Oh God," she sobbed, "is there any use trying when I fail each time, oh, help me, forgive me——." The angel looked at her with yearning tenderness and pity as he left the house and entered another where a number of people were preparing a Christmas tree. He went and stood beside a group of young men and girls who were chatting gayly over their work. "She had no right to do it," "Mr. L—— ought not to keep an auto when his parents are so poor," "Miss H—— pretends she is only 25, and she is at least 30." The angel shuddered as he beat a hasty retreat: "Oh, those criticisms," he sighed, "and some of them are bound to be repeated, and they call themselves Christians!" He passed out into the night and mingled with the crowd who were coming out of Church: "Didn't think much of th sermon," muttered one man; "Awfully dull fellow that," said another; "That man has a wretched delivery," said yet a third. And the angel knew that the clergyman had knelt and prayed long and earnestly for help, before preaching that sermon! Ah, the poor clergy!!

The Christmas Angel

The angel walked on until he came into a small sitting-room where a beautiful pure girl was sobbing out her heart: "Oh, and I thought that he was so good and noble, and how can he expect me to marry him when he has done *that,*" she moaned. The angel cast a look of tender pity at the girl: "The intolerance of youth," he thought, "when she is older, she will not set herself up to be such a hard judge"; but his face grew stern as he went away and saw a young man come out into the street, banging the door behind him and with a hard look on his face. "And I prayed God for courage to make a clean breast of it all before asking her to marry me, and then she throws me over like this," he cried, as he was lost in the darkness.

The angel's heart sickened and he could go no further. He sank into a sleep and was borne up on high, into the presence of the Son of God, the loving, tender Saviour, who sees into the hearts of each one of us and therefore judges us so much more leniently than do our fellowmen.

Our Old Country Letter

December 8th, 1914.

ARRANGEMENTS for the Twenty-four Hours' Watch of Intercession on the 16th and 17th inst. in St. Paul's Cathedral are now taking shape. It seems certain that the allotted space under the dome will be full for all the easier times of the day. The Bishop of London will begin the Intercession with a celebration at the High Altar at 8 a.m., and the Bishop of Kensington will conclude with a celebration at 7 a.m. on the 17th. Except for the usual matins and evensong at ten and four, a regular scheme of Intercession will be adopted, beginning with a Litany. At each hour there will be a short service, lasting about fifteen minutes. The remaining three-quarters of each hour will be occupied by private prayer, for which subjects will be suggested. It is understood that large numbers will desire to stay longer than a single hour. But the deaneries are asked to act in concert and each form a nucleus for one hour. A special appeal is made to Men's Guilds and Societies to offer themselves for the small hours of the morning. Men only can be admitted between 9 p.m. and 5 a.m.

The Bishop of London writes to his clergy, with a request that his words may be read to their congregations,—"We are in the midst of a great Day of God, and we must co-operate with God by constant prayer in bringing out the purpose which He has for us all in it. We all need a spirit of sacrifice, fortitude, chivalry and charity, and it is only in answer to earnest intercession that we shall receive them. Our sailors in their ceaseless vigil on the seas, our soldiers in the trenches, together with those of our Allies, are bearing a terrible strain. Let us sustain and help them by praying together for victory in this most righteous cause."

* * *

A reply has been published from the Archbishop of Canterbury, to the Archbishop of Upsala in regard to an appeal of Christian Churches "to keep peace before their eyes in order that bloodshed soon may cease." The appeal is said to be signed by religious leaders in America, Holland and Switzerland, by the Archbishop of Upsala, and the Bishops of Kolozswar (Hungary) and Christiana, by the Bishop of St. Louis, Bishop Greer of New York, the Bishops of Seelan (Denmark), the Archbishop of Abo (Finland) and others.

In his reply, our Primate writes: "We have worked with all our strength to promote and maintain peace with Germany. I am myself president of an important Council of Christian men formed for the express purpose of prompting it. I am eager to keep this Society alive for use afresh as soon as in the Providence of God, opportunity shall be given for the continuance of its work. I presume that you have asked me to sign the appeal not only in a personal capacity but as representing in a special degree the Church of England. I am satisfied that I should not carry with me at the present time the judgment of the Church were I to append my name to this document, and in its present form, at a moment when the moral issues raised by the war are in no sense decided. You may be certain, however, that at the first moment when it seems to me an opening is presented for securing a righteous and enduring peace, I shall do my utmost to urge it, but I am clear that that moment, greatly as we long for it, has not yet come. The conflict which has been forced upon Europe—I impute no motive but merely state a fact—must I fear, now that it has begun, proceed, for the bringing to an issue the fundamental moral principle of faithfulness to a nation's obligation to its solemnly plighted word. The recognition, the moral validity of such an obligation is fundamental to the maintenance of peace and progress among the nations of the world. I enclose to you a copy of a prayer which we are daily using along with others. It will show you what is our hope and desire."

Dr. Dryander, the German Court Chaplain, writes in reply,—"History will certainly show to us in a different light much that we can now see only through the dark clouds rising from the arena of the present struggle. But that history will show only all the clearer, as has been done already, the righteousness of our cause. Upon this firm conviction of ours are founded our good conscience, our confidence, and our resolution, in the terrible distress of the present time. If any one is attacked on four sides and defends his life, he acts in self-defence and fulfils a Christian duty. We are in this situation. Thus you will, with the understanding that comes to you through your intimate knowledge of the German people, appreciate the motives from which I must refuse my signature, although I fully appreciate your motives and am in full accord with you in faith and love towards our brethren."

It is not necessary to point out how this begs the whole question at issue. No one denies the right of Germany to defend herself. Her original rights to aggression and cruel barbarism in furtherance of her aggression, are those challenged. But it is instructive to see from this letter and many others that she has deceived herself as well as attempting to deceive others. She is thus one degree less false than if she really saw anything like the truth as others see it.

* * *

You may very probably have seen in the daily press the idea that our Archbishop of York was defending the Kaiser as not responsible for the present situation. This is a mistake, as appears from his Grace's statement last week. Presiding at a lecture on "The Destroyed Buildings of Belgium," he took occasion to reply to the critics of his previous speech. He said that certain sentences, isolated from the context of the whole address, have been widely reported in the newspapers throughout the country. He had been inundated by a flood of letters and postcards indulging in every variety of vocabulary of dismay, indignation, and abuse. "The result of that report of these isolated sentences," he said, "appears to be that multitudes of people have formed the impression that the main object of my address was to defend the Kaiser and the German nation. In point of fact the address was an almost-passionate plea to my fellow-citizens to realise the greatness and justice of the causes for which our nation has drawn the sword, and to be ready for all the sacrifices involved in an unflinching determination not to lay down the sword until the spirit of German militarism, with which unhappily both the German Emperor and the German nation are now identified, has been finally crushed." He went on to say that although he was moved to express his own feeling, rightly or wrongly, that it was with great reluctance that the Emperor realised that his conduct during the fateful fourteen days had involved him in war with England, of course he must be held responsible for the decision of his government, and the German nation could not escape the responsibility of identifying itself with the principles which inspired that decision—principles fatal to the progress and freedom of Europe. God knew how heavy that responsibility resting upon both the nation and its ruler was, but the severest judgment upon it need not involve the feelings or the language of blind and bitter hatred. He was sure that we should hinder and spoil our high and righteous cause if we manifested a spirit of hatred.

I have given you this full statement of the Archbishop's real point of view because misrepresentation of so worthy a leader in the Church has certainly tended to do harm.

* * *

The observance of the centenary of missionary effort in India—or rather of the Indian Episcopate—has recently been an event of much interest to those of us who know that great dependency and the wonderful progress which, in spite of all detraction to the contrary, has really filled the century. The Archbishop of Canterbury, presiding at a great meeting held at the Church House, said that the Mission to which our Master had bid us put our hand had never been more truly served than by the work of the last one hundred years in India. He spoke of the difficulty which the average stayer-at-home found in getting a really coherent and solid grasp of Indian questions as a whole. For one man, statesman or missionary, student or leader, who had spent his life in India, and who found himself when at home disheartened by the difficulty of getting people to understand the bigness of the problems, we had scores of soldiers or travellers who, with a perfectly light heart, would talk about India and all the ins and outs of that country, even if they had only spent five weeks there. The results were mischievous upon our common knowledge of Indian problems as a whole. The glamour of India had struck the imagination and inspired the voice or the pen of some of the very greatest masters of English literature or English speech. Take for instance three men about as unlike one another as three men could be:—Burke, Macaulay, and Kipling. He doubted whether any one of them had really grasped the problem in its magnitude as we were thinking about it to-day.

Certainly the splendid loyalty of India at this time makes the efforts for their highest good which have always been a duty, now seem more than ever a labour of love and brotherhood. In this latter sense it is good to hear how admirably the recent advance of the consecration of the first native Indian Bishop has answered, and that it is hoped before long to add another.

* * *

And now as there is not much Church news of any ordinary kind, and as I suppose it will be about Christmas time when this letter appears, let me end by wishing you and your readers most warmly a happy one, in spite of all the inevitable sadness and heavy anxiety which cloud it in so many aspects. "The God of Joy and Peace" can be with us still, and with our dear ones in the strife.

CHANGE

ALL things come to an end, whether of life or work, or of joy or sorrow. Change is a mark of all the things of time, even of those that seem most immutable. We talk of the changing seasons, of changes of government, of changes in our friends whether young or old. Even the mountains are in a slow process of change which is as certain as that of the more easily discerned brook, or river. So it would seem as if this had in it something of instruction, or of discipline, as if God would teach us a lesson. Change reminds us that we are only creatures of time while on earth, and that our life is a pilgrimage, passing slowly or quickly across the stage of time, as we make our entrances and exits, play our part, and then drop into forgetfulness. Here we may not stay, and here we can gather nothing to take away, for we brought nothing into the world, and it is certain that we can carry nothing out. Against this law man has always rebelled, as he gathers land, and houses, and money with a feverish keenness that would only be sensible if he were certain to enjoy the labours of a lifetime. They gather wealth and it is often only in the moment of decease that they actually realise that it is not theirs. While they made it they were liable to lose it, when they die they must forego it. True they can leave it to their friends or children, but they only do that because they cannot take it away—it is no longer theirs as a possession. And as he lives so does man change day by day unconsciously, and often he at length realises a change that he hates and persistently denies. He is not a miser, a free liver, a crank, or whatever he happens to be called—and yet he knows these changes happen to others, and so he should reasonably expect some steady change in himself. We learn the value of change when we consider that God ordains it, expects it, and teaches it. The Son of God becomes the Babe of Bethlehem, the Babe becomes the Man of Calvary; the risen Christ becomes the perpetual Intercessor at the right hand of God. So He says that a new birth is of necessity, that we must become as little children, that man must be a new creature. As a natural consequence at every Communion the communicant is bidden to intend to lead a new life, and for this change He gives grace in the sacraments of His church. This, then, is the change we should desire, and think of. We are changing, we must change, then let us at least choose that change which is not only best because it is the Divine will, but also best because it leads to the betterment of the world, and to better conditions of life and happiness. A season like the New Year and conditions such as are prevailing to-day lead the thoughtful and sensible to take stock of one's personal life. So many strange results are coming out of the process of change, that one may well be nervous as to the foundations of one's own life. Things still have the same name when they have long changed their condition. Civilization, religion, culture, and honour are still talked of, but one of the sad lessons of the century will be that names do not always stand for the same facts. While the name is used the meaning is in some cases almost the opposite of what that name stood for about one hundred years ago. And all these come out of the heart of man, so that it is there that the new and better change is needed. We may well pray, "Create in me a new heart, and renew a right spirit within me."

The Church in Honan

Opportunities and Needs in Our Kwei Teh Prefecture

IV.—Medical

By THE REV. A. J. WILLIAMS, B.D., Canadian Missionary in Honan

HOW many missionary priests, I wonder, after coming to the foreign field have within a short time wished and longed that before coming, they had taken a course in medicine and surgery. Certainly a man who has not the slightest knowledge of these things feels very helpless when most pitiful cases of wounds and disease are brought to his notice, and there is not a doctor within a radius of nearly a hundred miles. That has been and still is our position at Kwei Teh and we have lost much by it.

Just one instance of how we have lost and to show how the medical and evangelical work go hand in hand. A short time ago the boy of one of our women Christians became ill, and as he seemed to be getting worse instead of better, she finally called in one of the old-fashioned women witch doctors to look at the boy and see what could be done. This old beldame told her that by becoming a Christian she had angered the idol gods and if she wished her son to recover, there was nothing for it but to pray to them once more. She did this and as the boy recovered it can easily be seen to whom the virtue and glory was ascribed. She naturally had not face to come to Church again after this episode and when Mrs. Yang, our Bible woman, went to look her up she was refused admittance to the house. As is too often the case in such affairs, the missionary-in-charge was only informed after the damage was done, but had there been a doctor here he would most certainly have been invited to look at the boy first, for our Western doctors at present enjoy the greatest confidence amongst most classes and very especially is this so amongst our own people. Whom is it fair to blame? The woman whose budding faith and mother's heart could not stand against so sudden and fierce an assault by the enemy of our souls, or ourselves who after four years in Kwei Teh have still made no provision as yet by which we could have helped her in her great need? It is not for nothing that our Master has coupled the command to preach the Gospel with the command also to heal the sick. So far we are in the position to do the one a little in this Prefecture, but the latter not at all.

We are indeed thankful, however, that this need of ours is in fair prospect of being met in the near future. Met in part, of course, for to meet it fully must mean years of building up and labour of a long time in the training of native medical students. Through the generosity of the Church of the Messiah, Toronto, we can at least hold out hopes of a better time in store to those who so constantly come to us for medicine and for treatment. This Church has definitely undertaken to supply the sum of two thousand dollars (gold) for Dr. Helliwell to come to Kwei Teh and establish hospital work in our midst. Some of this money has already been subscribed, I believe, so we are hoping that the doctor will be able to join us in the course of a very short time. This will be a great advance in our work here and we indeed thank God that the cry of this great need is not going unheeded, but that this opportunity of service and ministry is being taken advantage of to the relief of such helpless pain and misery.

The need of and opportunity for medical work in a district of several millions of people without a single doctor with modern training, is too apparent to need pressing. But even so the situation can scarcely be grasped by friends at home who in case of sickness have only to send or telephone for a highly-skilled physician and in a short space of time have one at their service. But those who have themselves seen some loved one suddenly stricken down with painful illness, will at least be able to sympathise a little more fully with these so much less fortunate people, as they let their minds go back to the time when they gazed helplessly and with anguish of heart upon the sufferer, and think of how their anxiety changed to confidence and their anguish to hope as they saw the doctor come who could calmly and with certain skill diagnose the sickness and alleviate the pain. What a difference is here in this our Kwei Teh Prefecture, where at times can be seen the victim of some contagious disease, such as small-pox, stretched out in the main thoroughfare of a town waiting in misery for the gift, equally acceptable, either of life or of death. Where a soldier shot down whilst doing his duty against the many

(*Continued on* 906)

The Church in Canada

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ALGOMA

SHEGUIANDAH

The bazaar held under the auspices of St. Peter's Church on December 19th at the Rectory was quite a success. The entire proceeds will total a net amount of seventy dollars. This is indeed gratifying and helps out a worthy cause—a debt on which payments are long past due. The success of the venture was achieved largely by the indefatigable efforts of the Women's Auxiliary, who have made arrangements for a winter's programme of work and contemplate holding a series of such sales in the future. Mr. R. S. Ferguson, lay student, is in charge of this mission at present.

FREDERICTON

We regret to learn that the health of the Rev. Canon Cowie, the rector of Fredericton, is such as to make a prolonged rest and change necessary. The Canon purposes a trip to the West Indies, and purposes remaining south until the rigorous winter of the capital has passed. We sincerely hope that he may return to his parish in the spring with completely renewed strength and vigour for his work. The Rev. A. H. Greenwood, the present rector of Canning, will act as priest-in-charge during the rector's absence.

The Bishop of Fredericton recently conducted a series of mission services in the little church at McAdam. This may be preliminary to a greater mission to be held in the near future in this growing and important centre. And the people of McAdam were most fortunate in being able to secure the Bishop for this important work. The more we realize the fact that the secret of all future success of our church rests upon the awakened spiritual life of our membership, the sooner we shall be able to fulfil our destiny in this portion of God's Kingdom on earth.

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HURON

BRANTFORD

A very pleasing event took place in the schoolroom of St. James' Church when a reception was given in honour of the new incumbent, the Rev. E. Softley. Archdeacon Mackenzie occupied the chair and in the course of his remarks paid tribute to the new rector, whom he knew would soon fill the breach caused by the departure of the Rev. H. A. Wright. Colour was added to the warmth of the reception in the addresses of the Rev. C. E. Jeakins, Rural Dean Saunders, Rev. G. W. Latimer, Rev. Lester and the Rev. H. Miller.

NIAGARA

HAMILTON

The installation and induction of Rev. Canon Derwyn Trevor Owen as Rector of Christ's Church Cathedral took place on Sunday morning, December 20th, before a large congregation. Bishop Clark conducted the installation, assisted by Rev. Geo. Bousfield, B.A., who acted as chaplain.

The Cathedral was again filled to overflowing in the evening when Canon Owen spoke for the first time as rector of the parish, choosing as his text Philippians 2:5-9, "Let this mind be in you which was also in Christ Jesus." Canon Owen said he was glad to be in the midst of his new parish and anticipated the pleasantness of his task. He urged upon all the necessity of working for God and dwelt at some length on the problems of modern life as symbolized in the Church's work. The need of the spirit of forgiveness and of happiness, also that of penitence, was pointed out in the reverend speaker's brief remarks.

THOROLD

As a result of a general offering the churchwardens of St. John's Church have cabled a Christmas gift of fifty dollars to the rector, Major Piper, at Salisbury Plain. A letter containing good wishes and sincere appreciation was previously sent.

NOVA SCOTIA

On Friday evening, December 18th, there was held a service opening the new St. Matthias' Church which may be truly said to adorn the rapidly developing district in which it stands. The opening service was in many respects memorable. The church was crowded, Church people from all the city parishes being noted in the congregation, and the sermon by the Bishop was a deeply spiritual and most effective one on the words of Jesus: "My house is a house of prayer." The Bishop pointed out that a church should be beautiful, since God, as His world eloquently proclaims, loves beauty; that it should be stable and strong, since it stands for the eternal things, and that it should be for rich and poor alike.

The surpliced choir of thirty voices, under the leadership of Mr. Abbott Cumming, led beautifully in the musical portions of the service, the sixteen boys whom Mr. Cumming has had in training for the past three months doing him infinite credit. Of the clergy there were present Dean Llwyd, Canon Hind, Canon Vernon, Rev. H. W. Cunningham, rector of the mother church of St. George. Rev. V. E. Harris, Rev. L. J. Donaldson and Rev. T. H. Perry, the able rector under whom the church is enjoying a period of striking growth. Probably no church in the diocese can show so large an amount of young and vigorous life as this one situated in the rapidly developing west end. One is struck when attending it to note how large a proportion of the congregation are young men and young women.

On Sunday, December 20th, the first Sunday in the new building, Canon Wilson, who is doing a great work at Spring Hill, Nova Scotia, and who, at the beginning of the work at St. Matthias', was connected with the parish, preached an eloquent sermon in which he emphasized some of the things which must characterize both the individual and the church which would be strong, and one of the chief of which is the spirit of service. In the afternoon, at a great rally of the Sunday School, Rev. H. W. Cunningham brought greetings from the mother church, St. George's, delivering a fine address, and in the evening Archdeacon Armitage preached an excellent sermon.

On Tuesday, December 22nd, the Synod offices and those of the Church of England Institute were moved back to the Institute building on Barrington street, the repairs made necessary by the disastrous fire of six weeks ago having progressed sufficiently to make this possible. The work on the upper part of the building will not be finished for a fortnight and for that period the Bishop's office in the Institute building is to be used as the reading room. The work of repair has been strenuously pushed by Canon Vernon, the loss of income to the Institute as the result of the damage to the recreation rooms being a serious matter. Under Canon Vernon's secretaryship the Institute has commanded recognition by Churchmen generally as one of the most helpful

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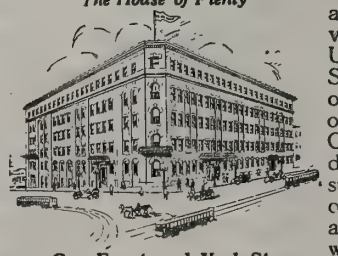

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institutions of the Church here. It is an increasingly "live" centre of useful activity. It is looking very attractive after the repairs and renovation.

On Sunday, December 20th, there were ordained to the diaconate in All Saints' Cathedral three men of fine promise—Mr. E. P. Brown, son of Rev. Philip Brown, formerly rector of St. Margaret's Bay, and a nephew of Mr. Thos. Brown, a leading Halifax Churchman; Mr. W. J. Bridgman, and Mr. Garland, who are Englishmen. Mr. Bridgman will take duty at Ecum Secum and Mr. Garland at Falmouth. To the impressiveness of what is one of the most solemn services of the Church the quality of the music contributed much. The joint efforts of the Dean and Mr. Austen, the able organist, are bringing the choir up to a standard of excellence which is making its leadership a real inspiration. One of the lads, Master Gabriel, has a voice like a silver bell. The special preacher was the rector of Wolfville, Rev. R. F. Dixon, whose welcome in Halifax is always a warm one, and who preached on the text, "I am among you as one that serveth." A sermon generally regarded as setting forth with special clearness and force the ideals which should be aspired to by the ministers of Christ. He emphasized the fact that the laurels which are imperishable are for the faithful servant, and for him only. His Lordship celebrated the Holy Communion. The candidates were presented by Canon Vernon; Canon Hind sang the Litany, the Dean reading the Epistle, and Mr. Brown being the Gospeller. On the evening of this day the Dean brought to a close in a sermon on "Heaven," which was of remarkable power, his Advent course on "The Four Last Things."

On Sunday evening the Bishop administered to a class of forty-two adults in Trinity Church the Apostolic rite of Confirmation. The growth of Trinity under its present zealous rector, Rev. L. J. Donaldson, has been striking. Each month witnesses an enlarged activity.

CHARLOTTETOWN

On Sunday, December 20th, Canon Simpson entered upon his twenty-ninth year of his ministry at St. Peter's Cathedral, and in the congratulations of Prince Edward Island churchmen those of Nova Scotia join heartily. No priest in the whole wide diocese enjoys in richer measure the loyalty and love of his people and not of them alone, but of the whole community in Charlottetown where "his works" are well known and his entire consecration recognized by all.

NEW WESTMINSTER

SOUTH HILL, VANCOUVER, B.C.

CONSECRATION OF THE CHANCEL OF THE BISHOP HILLS MEMORIAL CHURCH OF ST. MARY THE VIRGIN

On the afternoon of the fourth Sunday in Advent the beautiful chancel of what will eventually be the Bishop Hills Memorial Church was solemnly consecrated by the Lord Bishop of New Westminster. The Bishop, preceded by the Rev. F. W. Maccaud, bearing the Crozier, was met by the vicar, the Rev. Owen Bulkeley and the churchwardens at the church porch, when the vicar's warden, Mr. W. R. Yates, read the following petition:—

"To the Right Reverend Father in God, Adam, by Divine permission, Bishop of New Westminster—

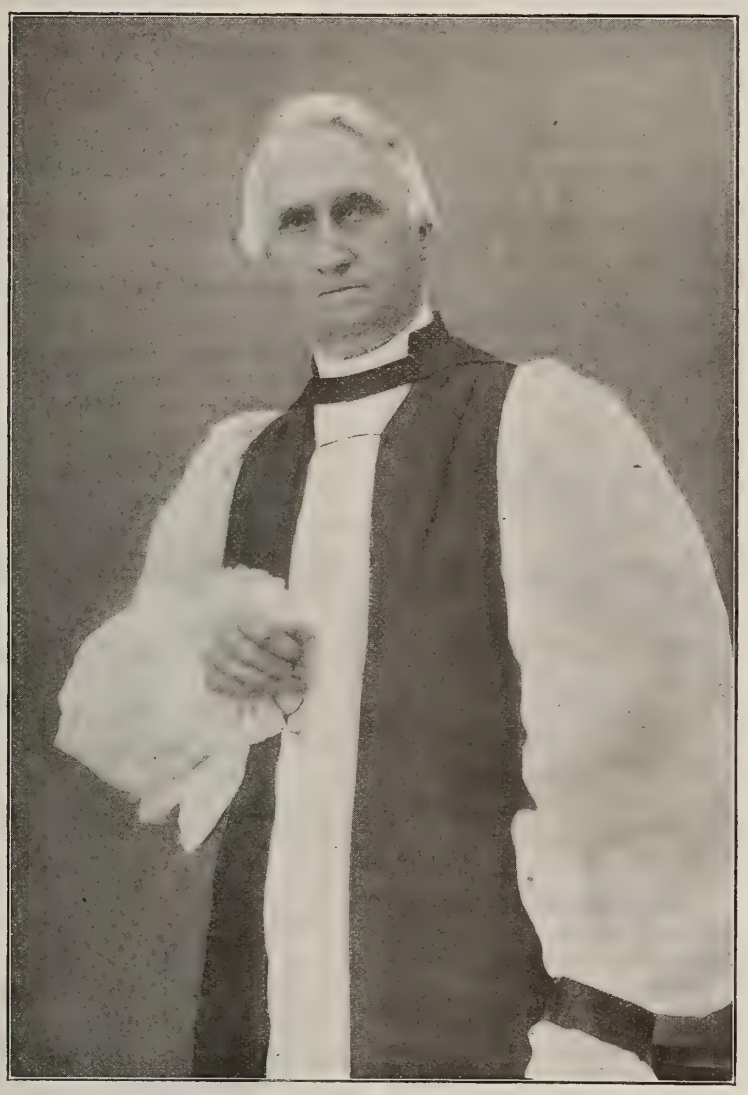
"We, the undersigned, representing this congregation of the Bishop Hills Memorial Church of St. Mary the Virgin, South Vancouver, British Columbia, do hereby request your lordship to consecrate the chancel of this church, the same being free of incumbrance from debt and liability of any kind, as being the first fruits of combined effort from friends and others desirous of perpetuating the memory of Bishop Hills, the pioneer Bishop of British Columbia, and whose hope it will be to eventualy complete the nave, tower and other portions of this church.

(Signed) OWEN BULKELEY, Vicar.
W. R. YATES, Vicar's Warden.
CHAS. WALTERS, People's Warden.

"Fourth Sunday in Advent,
December 20th, 1914."

The Bishop responding in suitable terms, the twenty-fourth Psalm was chanted, the special Litany in time of war intoned at the chancel steps, and the Service of Consecration then proceeded. At the supreme Act of Consecration the Bishop, taking the Crozier, pronounced these words:—"By virtue of our sacred office in the Church of God, we do now consecrate and forever set apart from all profane and common uses the chancel of this House of God, under the name and memory of the Bishop Hills Memorial Church of St. Mary the Virgin, and to the glory of the ever blessed Trinity. Father, (x) Son (x) and Holy Ghost (x). Amen." After which, all standing and facing the altar, a solemn Te Deum was chanted. The service continued on the usual lines, opportunity being given the vicar of reading out the names and gifts of the various donors to the furnishing of the chancel, and it was interesting to note that the Bishops of Quebec (lately deceased), Algoma, Columbia, New Westminster and Caledonia, the Primate of Canada, the Archbishop of Ottawa (now resigned), Sir Richard McBride, the Hon. W. Bowser, and others in the Dominion were not unmindful of the memory of Bishop Hills, while the fact that the men of the congregation had contributed so largely to the success of this endeavor to perpetuate the Bishop's memory by giving much of their service free was not one of the least pleasant incidents recorded.

Bishop de Pencier in his usual earnest and forcible manner emphasized the fact that Bishop Hills' marvellous perspecuity, both as Churchman and prominent statesman in those early days, had made it possible for the present dioceses to be so largely self-supporting, while setting a high and dignified standard of reverential and earnest devotion in his huge diocese, the whole of Canada west of the Rocky Mountains, and alluding to the diocese Bishop de Pencier now represented. He told of the Bishop's great interest in New Westminster, how he planted one of his Archdeaconry's there to foster Church growth, how often he himself traversed that diocese, and what perils he encountered in his lonely peregrinations to all points of the compass.



The Rt. Rev. George Hills, D.D., First Bishop of British Columbia 1859-1892

In the evening the first festal evensong undertaken in the parish was conducted by the vicar, ably assisted by the efforts of the organist, Mr. A. L. Grout and the newly formed choir of men and boys, and the whole day's proceeding terminated with the Holy Rite of Confirmation, unusually noticeable from the fact of the majority of confirmees being of middle age.

Thus, after years of apparent forgetfulness, the memory of British Columbia's great pioneer Bishop (whose episcopate over the whole diocese lasted twenty years—from 1859 to 1879—and that over Vancouver and the Isles another thirteen years, to 1892, making the length of service thirty-three years in all) bids fair now to be kept ever green.

The vicar would like it to be known that donations will continue to be acceptable for some time to come towards the Extension Building Fund, while to complete the furnishing of that already completed, a font, lectern, Bishop's chair and sedilia, altar dorsals, frontals, book markers, and sanctuary and chancel carpets, etc., would be most thankfully received.

ONTARIO

MAYNOOTH

A beautiful brass altar cross has been placed in Holy Trinity Church in loving memory of the late W. A. B. Philip, some time student-in-charge of this mission.

MERRICKVILLE AND BURRITT'S RAPIDS

The Rev. J. H. H. Coleman leaves this parish on January 1st, having been appointed Vicar of Napanee. He has been here for the exact period of ten years. During that time the most important parochial event was the erection of a beautiful new church in Merrickville, at a cost of $18,000, on which the debt has been reduced to the amount of $3,700. A vested choir has recently been inaugurated and the church generally is in a flourishing condition. Christ's Church, Burritt's Rapids, has had many improvements and the parish as a whole ranks high in the diocese. During Mr. Coleman's incumbency he has had 195 baptisms, 68 marriages, 139 burials and has presented 164 candidates for Confirmation. The stipend has been gradually increased from $715 in 1905 to $1,250 in 1914.

OTTAWA

OTTAWA

The services at St. Matthew's on Christmas Day were unusually bright and were attended by large congregations. Over four hundred and fifty kept the "Christmas Feast" as all true Church members should keep it. The church was appropriately decorated with evergreens, whilst the choir, under the direction of Mr. Wallace Payer, rendered the choral service in a manner that was both impressive and devout.

The young people of the congregation are busy rehearsing a musical drama, "The Gibson Family Reunion," which will be given in the Parish Hall on January 5th and 6th, under the auspices of the Sunday School.

RICHMOND

The re-opening of St. Thomas' Church, Stanley's Corners, took place on Friday, December 11th, when the Rev. A. W. MacKay, B.D., Rector of All Saints', Ottawa, was the preacher, his subject being "The Second Advent of Our Lord." The church was filled and the rector and congregation are to be congratulated on the beautiful appearance of the church. A chancel and vestry have been added and a number of handsome memorials given, eight of them being windows—three stained glass and five leaded—a very handsome lectern, a bishop's chair, chancel chair and railing, also brass alms dish and collection plates. The church has been re-decorated inside. On Sunday, December 13th, three services were held, one at eleven, a celebration of the Holy Communion, the largest number on record communicating. The Rev. Canon Read, of St. Luke's, Ottawa, was the preacher. One at three, the Rev. Mr. Butler, of Bell's Corners, being the preacher, and at seven the Rev. Rural Dean Johnston was the preacher. The Rector, Rev. W. H. Green, took all the services, the congregation at

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Richmond giving up their services so that all could attend the re-opening and at three and seven o'clock the church was full to overflowing.

QU'APPELLE

On Sunday, December 20th, the Bishop held an ordination in St. Chad's College Chapel. The following deacons were ordained to the priesthood:—Rev. H. J. Allen, of Zealandea; Rev. R. Pike, of Alsask, and Rev. C. H. H. Bristoll, for Diocese of Rupert's Land. Also W. H. Adcock and A. A. Wren were ordained to the diaconate. The preacher was the Rev. E. Bishop, of Arcola.

During the past two months conferences have been held in all the rural deaneries. These conferences have been attended by Rev. Canon Knowles (Secretary of Synod) and the Rev. A. E. Burgett (general Missionary), who delivered addresses to the assembled clergy and laity. The new financial system was explained by Canon Knowles in a clear, concise and convincing address and the method of collection of monies by the duplex envelope and house-to-house visitations were everywhere received with strong approval. It is hoped that by the success of the system, if properly carried out, the diocese may send in its full apportionment to M. S. C. C. in the year 1915, and make a determined effort towards self support.

Conferences were held at Moose Jaw, Watrous, Weyburn, Estevan, Assiniboia, Yorkton, Kindersley, Lumsden, Kamsack, Swift Current, Medicine Hat, Broadview and Balcarres. These conferences were well attended and in some cases a large number of laity were present in addition to all the clergy of the deanery.

Owing to lack of funds, the diocese has been unable to send out the cheques for the stipends of the missionary clergy in full this Christmas, but it is hoped that payment of the stipends in full may be resumed at an early date if the response to the many appeals sent out proves sufficient to enable the treasurer, H. H. Campbell, of Regina, to do so.

On Christmas Day the Bishop took the choral Eucharist at St. Peter's Church, Regina.

QUEBEC

The observance of the day of humble prayer and intercession promises to be very general in the diocese. The Archdeacon of Quebec, Commissary, has issued a circular to every priest of the diocese giving directions concerning the observance of the day.

The consecration of Dean Williams, Bishop-elect, will probably take place on the Festival of the Conversion of St. Paul, January 25th, in the Cathedral, Quebec. The Bishop of Nova Scotia will be the chief consecrator, as being senior bishop of the dioceses in Quebec and the Maritime Provinces.

The Christmas Festival was duly observed in the parishes of the city of Quebec by frequent celebrations of the Holy Communion. The temperature was fifteen to twenty below zero.

RUPERT'S LAND

His Grace held a Confirmation on the last Sunday in Advent at St. Matthew's, Winnipeg, when the rector presented a number of candidates for the rite. A great many soldiers were in the choir and congregation and the church is open to the men daily as well as the parish hall.

The Rev. Walter Loucks holds daily morning prayer at the Ampitheatre, where some of the second contingent are in barracks.

Canon Phair is taking services at the Exhibition ground camp. He will not be able to take the Christmas services there, however, as he is journeying to Souris for the festival.

Rev. W. Thomas, the General Missionary, celebrated the Christmas Eucharist in his own parish of Christchurch, Selkirk with St. Clement's, Mapleton.

In more parishes than it is convenient to mention special preparation was made for the relief of the sick and needy during the Christmas season. The city has done well in this respect and also many of the Non-conformist churches, with the result that distress will not be acutely felt during the festival.

The Rev. C. H. H. Bristoll, who has been in charge of Glenboro parish for the past six months, was ordained to the priesthood on the last Sunday in Advent by the Bishop of Qu'Appelle at Regina parish church.

St. Cuthbert's, St. Michael's and St. Peter's held midnight mass as usual, the services being fully choral. There were many worshippers at each church.

The warden of St. John's College, himself a former camp chaplain, celebrated a Christmas Eucharist for the troops stationed in Winnipeg.

TORONTO

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is leaving for the United States, having been appointed to a parish in his diocese by the Bishop of Wyoming.

The Rev. Lester Ingles, chaplain of the Queen's Own Rifles, and a son of Ven. Archdeacon Ingles, is seriously ill of spinal meningitis at Salisbury Plain.

MOUNT DENNIS

CHURCH OF THE GOOD SHEPHERD

Owing to the accident on the new church in November and the bad weather, the work has been delayed but is now nearing completion and may be ready in January.

Most of the societies in the parish which were disbanded owing to the basement being damaged are meeting again as usual. On Thursday, December 19th, Archdeacon Ingles visited the A. Y. P. A. and conducted the service of preparation for Christmas Communion.

The Rev. Gore Barrow attended Christ Church Cathedral, Hamilton, on Sunday, December 20th, and the congregation was glad to welcome Archdeacon Warren in the morning and Mr. W. E. MacKey (Trinity College) in the evening.

The Holy rite of Confirmation was administered to eleven candidates on Wednesday, December 23rd.

Several articles of furniture are required, including lectern, sanctuary chairs, brass vases and font ewer; also new organ. Gifts as above will be gratefully received.

COOKSTOWN

The Lord Bishop re-opened and dedicated the renovated Church of St. Luke, Pinkerton, on Sunday, December 27th (St. John A. E.) The church has been orientated and has been almost entirely rebuilt and refurnished.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

OUR CHAPLAINS AT SALISBURY PLAIN

Salisbury Plain,
December 10, 1914.

To the Editor:

Dear Sir,—I have thought of writing to you many times since we landed on this wind-and-rain-swept Plain, but I have never felt that I had anything of any great importance to write about, and now that I have made an attempt I am not sure that I should take up your time and space in your paper for my rambling remarks.

I know our Church people at home are interested in the work of the Chaplains in the Contingent and so I shall confine my remarks to that part of camp life.

Well, the advice of the Hon. Sam is being carried out fairly well. Night after night the Chaplains of different schools of thought—at home—are to be found in the Y.M.C.A. Tents rubbing shoulders with the men chiefly, sometimes talking to them in straightforward way on the problems which are peculiar to the life and the characteristics which make the *Man*. We are fighting booze. Here, again, let the Hon. Sam get credit. I do not know what his motive was—I do not care—he kept a "dry" camp and a sober one. Now, please don't misunderstand me in this booze question. Very few of our men are boozing. But there are enough of them doing it to give a bad name to the whole contingent. The men who are doing it are wearing the Canadian uniform, in many cases the accent is anything but Canadian. Now some of you may say, "What are you Catholic priests doing in a Y.M.C.A. Tent?" Well, the only answer necessary is that the Catholic Church has not furnished us with anything to take its place. Do you know, I think the leaders in our Church, in England and Canada, are missing a wonderful opportunity of doing something, few of them have got beyond talking so far.

Well, now, I hope I have not said too much. I have torn up two pages already because I wrote what I thought. Will you imagine a whole lot of unkind things about priests who are not brothers, and bishops who are not fathers, and you will have the two pages?

But I have wandered from my subject. The boys are fine. As fine a lot of fellows as are being offered up in sacrifice on the altar of any country. Not all Sunday School boys, you know; many of them have only dim recollections of such a centre of teaching, but they are just in the position now where the influence of a straight, clean, manly life can play upon them with good effect. God help us if we fail, but most of all, help us not to fail, for here we have the opportunity of crowding years of work into months of time.

Regarding the services there is not much of interest to say. We must use all the common-sense that God has given us in many ways. An open-air service on Salisbury Plain

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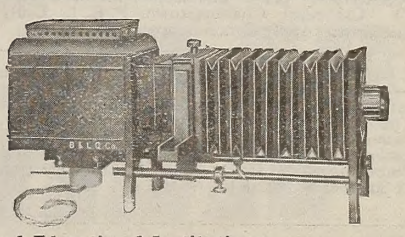

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in December can be better imagined than described. If the Chaplain is not careful he may cause prayers to ascend which had better not be answered. Our Communion Services, too, are conducted under great difficulties. You can't imagine conditions and I won't describe them, or I shall have to say unkind things again—but true.

Hospital work is a God-given opportunity which we try to use. Many who cannot be "cornered" when full of life and fun, become docile under the control of suffering, and quiet in the school of pain. This, of course, will be our main work at the front; we trust that God will help us to play the game as priests and as men when the testing time comes.

There is another phase of our work which is not so important but still very useful. We are trying to keep the boys supplied with reading matter. Some of us have a reading tent in the Battalion where our men can go to read and do their writing. For more general purposes there is a Brigade Library Tent, looked after by the Chaplains.

Now you must pardon me if I am giving you old news, but I have not seen CHURCH LIFE since I left Canada, so do not know how much information you have received regarding our boys and our work. Please send me a few copies each week, will you? We shall be glad to get them.

Yours sincerely,

G. A. WELLS,

6th Batt., 2nd Brigade.

WANTED—A WARM OVERCOAT

To the Editor:

Sir,—In a letter recently received from one of the missionaries in the Archdeaconry of Simcoe, the following sentence occurs: "Please remember us in your prayers, especially the missionary on his journeys in bad roads, long, and poorly clad, not earning enough to spend any on the luxury of warm clothing." I wonder if any of your readers in the Diocese of Toronto would like to furnish this missionary with a warm overcoat, sufficiently warm to keep out the cold in long drives. I would gladly give information to anyone who desires to help in this matter.

CHAS. L. INGLES,

Archdeacon of Simcoe.

408 Brunswick Ave., Toronto.

RETRIBUTION

Ailsa Craig, Ont.,

December 14, 1914.

To the Editor:

What kind of heathenish rubbish about retribution are you having printed—evidently the war has upset some peoples' sense of judgment.

In your issue of November 26th, Editorials, "The Mills of God,"—you tell us that because God is just he must punish innocent Belgians for the sins of Leopold.

And under the large print article, "The Price of Blood," we are told that because blood requires blood some innocent soldier boy, a widow's only son, peradventure, must be offered as a sacrifice to atone for the sins of the past generation. I am quite aghast at such spiritual darkness—which I thought belonged to a stage of religious development long past. Such as that of the days of David, when it was thought that the wrath of Jehovah against Saul's bloody house for the slaughter of the Gibeonites could be appeased and should be, by hanging up the corpses of Saul's relations in the sun.

But anyone who does not recognize the inconsistency of such a dishonouring idea of God, with the Gospel of Jesus, certainly is in need of a little careful thought. Trusting you may think it fair to print this, I am,

REV. J. B. MEYER, BH.B.D.

The Church in Honan

(*Continued from* 901)

swarming robbers, lies hopelessly in his suffering for several days, until mortification sets in and death, merciful death, releases him from his pain. One poor fellow we found in this case at Ma Muh, one of our stations about fifteen miles north-east from Kwei Teh. He had been shot sideways through the breast three days before and the old sergeant in charge nearly wept as he spoke of his poor stricken man whom none of them could help. He spoke too, bitterly of the uselessness of the local old-style doctors and finished, as we have now grown to expect, by expressing his heart felt hope that we should soon have a foreign doctor coming to Kwei Teh and a hospital started there.

One is tempted to go on multiplying instances, but there is surely no need when the position must be already quite well understood. Only let me say once more how much it gives point to our message of One who looked ever with compassion upon the physical sufferings, as well as upon the spiritual desolation of the multitudes, if only we His servants can also carry on in our small way His own blessed ministry of healing. So doing we may go forward step by step in furtherance of His command, double and yet one, to preach the Gospel and to heal the sick.

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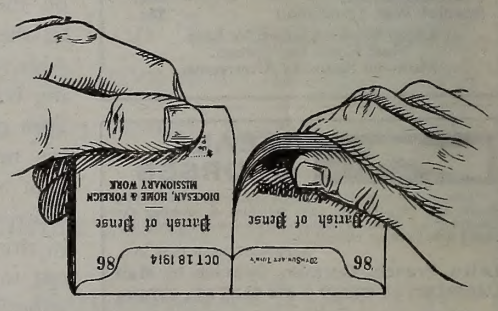

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THERE is scarcely any story, is there, more moving in its poignant sadness, than that of the aged King David—whose own youth and early manhood had been crowned with such a halo of glory and honour—when the son of his heart was cut off (in the very act of rebellion it is true) in the very prime of youth and strength, when death in the act of making its atonement, set also its irrevocable seal upon the promise of the future no less than upon the happiness of the past:

"O, my son Absalom, my son, my son, Absalom! would God I had died for thee, O Absalom, my son, my son!"

* * *

There are no people, perhaps, on whom the burden of the war falls more crushingly than it does on the old; their slow grief may be less keen and piercing than that, the incomprehensibility of which creates such a fierce revolt in youth, or the inevitableness of which presses so hardly upon maturity with its full-grown powers of suffering and of realization. Grief may be slower in the old, but then their powers of recovery are slower too; there is not for them the same reaction, and the joy of life goes out with the young. "Oh, if only my life could have sufficed instead of his; he had all his life before him, and life meant so much to him; he would have served his country and would have become the father of children, beautiful and vigorous like himself; but he is gone, and here am I, useful to no one, burdensome to myself."

"In many a son I once was rich," they cry; but now "what sanctuary, what valiant race, what city will protect me?"

How many and many a heart is ...ing this cry its own to-day in the ...olated regions of France, of Bel...m, of Poland, where the sons are ...ne and the lands and homes laid ...n ruins. In all the news and letters that come from the seat of war there is perhaps nothing so heart-rending as picture after picture of old age desolate amid the wreckage of once prosperous and peaceful districts.

* * *

But, though the griefs of old age are more lonely, more helpless perhaps, less open to cure and to recovery, than the griefs of any other period, yet it has its own ministry. Listen to this song of a "Mutiny Veteran":—

"How can I serve thee, England, Motherland?
Of sons who now set forth by land and sea,
Their hearts, that seemed so void of true intent,
Now stripped of paltry trammels spun in peace,
Or slothful ease, and beating high and full
Of purpose for their country's righteous cause.
They go, but I must stay, and there appears
To be no use for me. My hair is white,
Mine eye could no more scan the distant plains
Where battles rage; mine arm can no more wield
The sword, my knees no longer grip a horse,
But only stiffly bend in fervent prayer,
And yet long years ago in torrid zones,
The few against the host, I too have fought,
And seen the glorious charge, the stricken field,
The fearful rout, have heard the boom of guns,
The clash of steel, the cries of wounded men,
That almost drowned the shouts of victory.
But now, alas! they say, 'too old, too old,' and yet
The fire of battle runs through all my veins.
The smell of powder draws my feet to war,
As incense draws the pious souls to prayer.
Can I do naught? Ah yes, I still can take
Much willing toll of ease and hoped-for rest,
And bid Godspeed to many a trusty man;
I still can give most precious gift of all,
The dearest and the best I have on earth,
To serve thee gladly now, land of my birth,
As I went out to serve thee years ago."

* * *

Often indeed the spirit of the old is a tonic of energy, as they "shoulder the crutch and show how deeds were won." Think of the veteran scholars, Lord Redesdale and Sir William Ramsay, who at the beginning of the war offered their services for the "most junior" posts, in order "to free some young hero" for the ranks, while the wonderful life of Lord Roberts perhaps contained no more characteristic or truly inspiring incident than its closing enterprise, to go and see the Indian troops in France, because that seemed "the most useful thing" he could do just then.

Do not such as these keep warm and living the hopes and ambitions of youth and stimulate them into action when "their eighty winters freeze with one rebuke," the spirit of sloth, selfishness, indifference, unreality. With the advance of life they retain—or often rather they regain—something of the ideal temper of youth, its buoyancy, its hopefulness, its will to serve, and many a youthful spirit has been "stabbed broad awake" by the infectious patriotism of some veteran of many fights, who gave for the service of others the time that might rightly seem to have been earned for rest and ease.

How often too will not the letters of grandfather or grandmother keep the whole family circle together, just as they themselves will be its centre; they will help quite unconsciously to develop the spirit of tender thoughtfulness, making the young vigorous ones more gentle and courteous, comforting the little ones in the caressing shelter of their arms, with the secret understanding that seems to exist between them.

* * *

And another ministry of theirs is the sense of peace. The struggle of life is fierce, ideal aims seem very remote, but they remind us that

"The toppling crags of duty scaled
Are close unto the shining table-lands
Of which our God Himself is moon and sun"

and that through the daily struggle lies the way to peace. And then they pray. The first Sunday in the New Year (January 3rd) has been appointed as a national day of prayer, "on behalf of the cause undertaken by our Empire and our Allies, and of those who are offering their lives for it; and for a speedy and favourable peace that shall be founded on understanding and not hatred, to the end that peace shall endure." So runs the Order in Council which summons us to prayer for our cause.

Perhaps we do not often pray; we don't know how; we live in too great a rush; we have too much to do; we don't understand that sort of thing anyhow.

Well, the old will help us. They were in the turmoil themselves once; they have been left behind now, they have been passed by people hurrying along in the race for money, for position, for influence, for ease, for happiness. But they do not mind this because they have learnt so much about the true values of things; they have learnt the uselessness of much striving, they have lived, seen God's Hand for a lifetime, and now they sit watching those far horizons which lead to the City of God; they have been in the presence of the earth...quake ...
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strife—though all this presses ...
them more heavily than on those who can more readily find the relief of distraction, still they know better what to do. They know that God will give a reviving to His people and so they bring every need and every burden into His Presence in the sanctuary.

* * *

They will pray for the *Allied Forces* that God will accept and hallow offering of their lives in the cause of freedom and righteousness; for *the sailors,* that He who holds the waters in the hollow of His hand, may uphold them whether in watching or in fighting; for *the soldiers,* that the Lord will be their light and defence; for the *airmen,* that underneath them may be the Everlasting Arms; for *those who bear office* and authority, that they may be guided by the Spirit of wisdom and understanding; for *the wounded and suffering,* that God will make their bed in their sickness and will give them healing; for *the dying,* that even in the valley of the shadow of death, they may fear no evil, and that the rod and staff may comfort them; for *prisoners,* that they may be safe under His wings and be kept in good courage; for *priests, doctors and nurses* and all ambulance and service workers, that God will use their ministrations to the healing and benefit of soul and body; for *the homeless and destitute,* that through fire and water they may at last be brought into a wealthy place; for *mourners,* that even in the land of the shadow of death, light

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may shine upon them; for *the fallen*, that they may be received into the eternal brightness, where they may have pardon and possess everlasting light; for *the nations*, that the sufferings of this time may unite them more closely to the cross and passion of Christ, and may through it avail for the redemption of the world; and for a righteous and lasting *peace*, and that Christ, Who is our peace, may bring us to peace through the blood of His cross.

* * *

These and many other prayers they will be offering. They have not many wants, the old, not many desires; wealth, position, possessions, all the things that we strive for most keenly, are nothing to them. They know that "come what will come, God's will is welcome," and that in His will is our peace.

Every period and time of life has its own ministry, its own gifts and those which seem specially proper to old age are peace and prayerfulness. And therefore we who have perhaps more money, more strength and possibly more knowledge of earthly things, will become their pupils in the holy art of prayer, knowing that they are among the initiated, to whom has been entrusted the stewardship of this Divine Mystery.

[NOTE.—Welcome to the weekly, *"The Canadian War,"* the first number of which appeared just in time to be a Christmas present. The object is "to deal with Canada's relation to the war, to stir up and weld together the Canadian sentiment." The motto, "Patriotism, Union, Victory," is for us all. Among the contents of the first number are Mr. B. A. Gould's stirring "Bugle,"; "Why it is Our War," by Mr. F. S. Brierley; "The Belgians," by Miss G. C. M. White, and a most touching story of one Belgian at Christmas time, by Mr. U. N. C. Dudley. The contribution of fifty cents will secure the first ten numbers and should be sent to Miss Helen Merrill, 32 Church street, Toronto. All profits will go to the Belgian Relief Fund. This fact is enough to ensure our support, and the interest of the paper makes it well worth while.]

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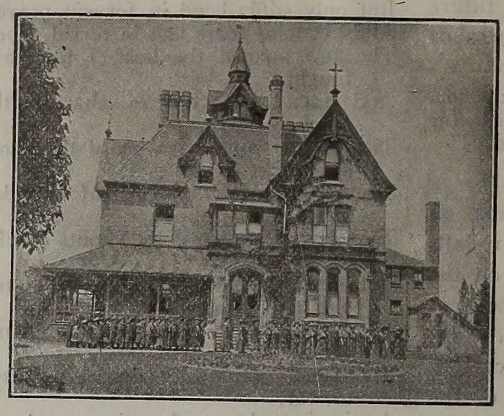

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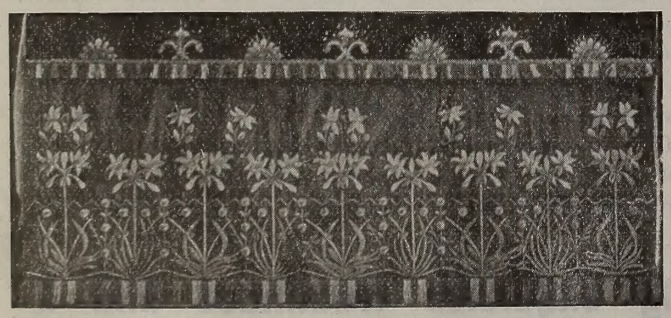

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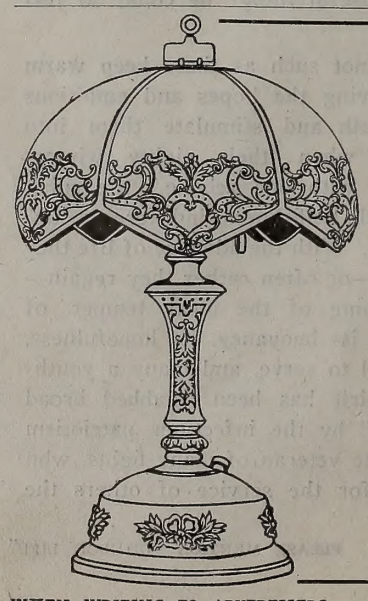

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